

The Living Church

VOL. XXIX.

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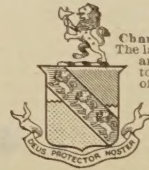


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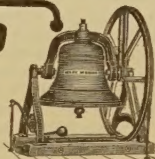
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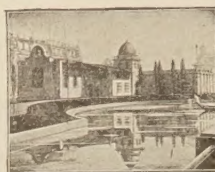
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The Living Church

VOL. XXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 5, 1903.

No. 19

Editorials and Comments.

The Living Church

With which are united "*The American Churchman*,"
and "*Catholic Champion*."

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THE AFTERMATH OF THE DISCUSSIONS ON THE NAME OF THE CHURCH.

Shall the Name of the Protestant Episcopal Church in the United States of America be Changed? From the address of the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop Coadjutor of Chicago; together with the Report of the Special Committee and the Action of the Diocese thereon, Chicago, May 26 and 27, 1903.

Extracts from the Annual Address of the Rt. Rev. Boyd Vincent, Bishop Coadjutor, to the Twenty-ninth Annual Convention of the Diocese of Southern Ohio.

Annual Address of the Rt. Rev. Charles C. Grafton, S.T.D., Bishop of Fond du Lac.

Annual Address of the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut.

Annual Address of the Rt. Rev. George F. Seymour, S.T.D., LL.D., Bishop of Springfield.

Fourth Annual Address of the Rt. Rev. Joseph M. Francis, D.D., to the Council, Diocese of Indianapolis.

The Name of This Church. A Paper read before the Church Club of the Diocese of Connecticut, at New Haven, Tuesday, 26 May, 1903. By Samuel Hart, D.D., D.C.L., Professor in the Berkeley Divinity School and Registrar of the Diocese.

The Correction of the Present Local Title of the Church. By the Rev. Samuel Upjohn, D.D.

The Correction of the Civil Title of Our Church. By Arthur W. Little, L.H.D. Milwaukee: The Young Churchman Co.

The Name of the Church: being a portion of the Address of the Rt. Rev. Lewis W. Burton, D.D., to the Eighth Annual Council of the Diocese of Lexington.

An Argument against the Proposed Change of Name of the Protestant Episcopal Church in the United States of America: delivered in the Convention of the Diocese of Georgia, Savannah, May 14th, 1903, by Rev. C. B. Wilmer, rector of St. Luke's, Atlanta.

The Name of the Church. By the Rev. Alexander W. Bostwick, minister in charge of the Church of the Holy Trinity, Brooklyn, N. Y.

Journal of the Diocese of Rhode Island, pp. 54, 55: Address of the Rt. Rev. Thomas March Clark, D.D., LL.D., Bishop of the Diocese and Presiding Bishop of the Church.

Journal of the Diocese of Albany, pp. 112-115. Report of Committee on Change of Legal Name of the Church, and vote on the Resolutions appended thereto.

The Southern Churchman, April 11 and 18, 1903: *The Name "Protestant Episcopal" is in no Sense "Accidental" but a Deliberate Choice.* By the Rev. John H. Elliott, D.D.

THE extended discussions in the Diocesan Conventions and elsewhere on the subject of the Name of the Church, which were instituted by invitation of the Joint Committee appointed by the General Convention of 1901 to consider and report upon the subject, can hardly have served their purpose fully if some attempt is not made to examine them as a whole, with a view toward the discovery of the mind of the Church in general at the close of them.

We have placed at the head of this discussion, a list of the chief considerations of the subject so far as they have been issued separately in pamphlet form, referring also to sections from two diocesan journals, and to two valuable papers contributed by the learned Dr. Elliott of Washington, to *The Southern Churchman*. This list, however, by no means exhausts the considerations that have been given to the matter. Most of our Bishops have in some way treated of it in their respective addresses, which latter will be found in

the diocesan Journals. While it will manifestly be impossible to review these in detail, we should be singularly remiss if we failed to mention with especial emphasis, in addition to the treatment in the several pamphlets noted at the head of this paper, the notable contributions to the subject made by the Bishops of North Carolina, Tennessee, Pittsburgh, and Southern Florida. No recapitulation of the literature which the subject has produced is complete without the remembrance of these addresses; and there are many others to which attention should be drawn, did space permit.

The Church has divided herself, as most large constituencies are apt to divide on important subjects, into three classes. One is the statesman class, which is not content to view such questions purely as isolated details unrelated to the larger problems of the Church's future, but which tries to plan for the Church's morrow, and to act with genuine breadth of intellectual perception. In all public questions there is this class. It numbers the men who are in advance of their day, and whose larger breadth of mind prevents their contemporaries from doing them justice. In American history, this has been the class of such master minds as Benjamin Franklin, Henry Clay, Abraham Lincoln, William H. Seward. These men succeed ultimately, but not until after they have met with many defeats. They are the seers, who are generally not really appreciated until after they have died. The Church has such men to-day.

Then there is the class that drifts. It is neither very actively for or very actively against a proposition. It is influenced very largely by its environment. It is unable to see any correlation between contemporary questions. In this instance, it considers the question as involving nothing but one of terminology, and the extremists of this class consider the question too trivial for serious consideration. Intellectually, this is the narrowest of all views, because it shows an inability to take a statesmanlike grasp of the larger issues involved; but the Church would fail to be representative of the human intellect in her membership, if this did not describe the great majority of her children. The grace of the sacraments does not guarantee intellectual breadth or brilliancy.

And lastly there is the ultra-conservative mind, which invariably desires the retention of the *status quo*. We confess to much sympathy with this characteristic. It is commonly that of men past middle age, who have seen much of experimentation in their day, most of which proved a failure. They are apt to be men of large culture and lovable in their personality. In every public emergency their influence is to hold back those who would take the next step forward. They dread crises. They love peace. They are the restraining element in our civilization. They have prevented many unwise movements of men imbued with "radical" ideas; and, of necessity, they have invariably, and with the best of intentions, thrown their influence toward the restraint of all real progress. Their influence is so often really beneficial, and their old-school characters so lovable, that one would not have them needlessly aggrieved; yet one realizes that real progress is impossible without overruling them. But this class is too cultured to constitute a majority. Like the statesman class, of which it is the very antipode, it constitutes a minority.

The Church has all these classes and all of them are found in the episcopate; and in the discussion of this question of the Name, each writer has so inexorably aligned himself to his own class, that it would be a work of supererogation, no less than an unpleasant task, to read through the list of respected names and classify them. They are self-labelled.

WE SHALL NOT HERE review the strong, the really overwhelming arguments that have been used by those who have written in defence of the Correction movement. The position of THE LIVING CHURCH is too well understood for it to be needful for us to commend these in detail. We shall, however, though of necessity with such brevity as to fail altogether to do justice to the subject, treat somewhat of what has been written on the negative side of the proposition; though for the most part, the purpose of this consideration is only to discover what is the wise procedure for the immediate present, in view of the fact that the Church in general has not voted that the time for entire correction of the present title has arrived.

Nowhere is the negative side of the question better presented than in the consideration of it by the Bishop of Lexington. We have read his address, carefully, three times; and

with every effort to weigh fully every sentence and every paragraph. The address is like its author; calm, thoroughly courteous, never descending to abuse or misrepresentation, devoid of exaggeration and desirous to avoid partisanship. Yet at the end of the consideration, it is impossible to refrain from saying that the Bishop has not mentioned the one great, unanswerable argument that has alone influenced the Church to defer the consummation of this reform in its entirety; that is to say, that such men as the Bishop of Lexington are opposed to it. We can take the Bishop's arguments one by one and answer them; the unpleaded argument is unanswerable. He says it is not true that the title was "unauthorized and accidental," nor that it was "purloined from the Moravians." These are somewhat trivial details of the subject, not affecting the main issue; but nobody has maintained that the title was "unauthorized" since the year 1789, while nobody has shown that it was "authorized" earlier, except by a local use that was growing during the ten years preceding that date, and that the phrase "Protestant Episcopal" had occasionally been used, not as a title but purely as a descriptive phrase, since the time of the English Revolution. Dr. Hart, indeed, shows that the word *Episcopal* is extremely recent as an English word, just one example (in the time of Henry VII) being found of its literary use "till well into the seventeenth century." But perhaps we may take this opportunity to agree with the Bishop of Lexington in expressing a sense of obligation to the Rev. Dr. Elliott for his careful investigation into the rise of the compound term in this country. Dr. Elliott's papers are of much historical value; but they only show—what no one has denied—that the term had its origin, as a proper name, within the decade preceding the adoption of the constitution of the American Church. He has not succeeded in going back of the date—1780—which was named in our Handbook of Information as that of the first technical use of the name Protestant Episcopal. The term was "accidental," and "glided in"—phrases criticised by the Bishop of Lexington—only in the sense that they were not the result of a direct consideration of what term might most wisely be applied to this Church. Nor does any one maintain that the term was "purloined" from the Moravians; but it is beyond question that as a descriptive term it had been applied to that body as far back as the year 1747. These historical questions, however, though interesting, in no way affect the main issue.

The change from the modern title "Protestant Episcopal" is desired (a) in order to pave the way for Christian unity, by sloughing off what we have ourselves taken up in the course of the drifting apart of Christian people, and (b) so that the popular name of the Church may show to the world at large, what at present they are obliged to study into our history and works of Church defense to discover, that this Church is organically connected with the Church of Christian history, which latter has, in fact, always been known as the Catholic Church. People can indeed discover this now if they search long enough; but we wish to bring the knowledge forcibly to those who have not interested themselves sufficiently to search for it. This is missionary work; the kind of work which enables the Church to grow.

It is a little remarkable that the first of these reasons for change is also alleged by those opposed to us as a reason *against* change. In other words, where we are agreed that it is our duty so to conduct ourselves as to lead toward the unity of all Christian people, one section asks for the change as calculated to hasten such unity, and the other opposes it as likely to retard it. We had occasion, recently, to test the matter, by explaining to a distinguished Presbyterian minister in an Eastern city, the two points of view. Both parties in the Episcopal Church, we explained to him, being earnestly desirous of working toward the ultimate unity of Christians, one party believed that to lay emphasis upon our historic, Catholic character would best lead to that end, while the other felt that the emphasis upon the so-called Protestant attitude of the Church would more largely commend it to Protestant Christians. Which attitude, we asked him, would carry the greater weight with those Presbyterians, for instance, who also share the same longings for unity? "Certainly the Catholic position," he answered with emphasis; and then explained that while the term Catholic would undoubtedly arouse prejudice among "unthinking people"—his term—it was but a part of the prejudice which must be lived down before Christian unity can ever be even approximated. He entirely agreed with us that to substitute the Catholic name for our present title would be a step toward unity; and it is also beyond question that the increasing emphasis laid upon the Catholicity of the Church,

has been the decisive factor in bringing a large number of Presbyterian and other sectarian ministers into the Church, particularly in the Middle West. Any of these will gladly bear testimony that the present name stood in the way, rather than aided them, in their search for the Church of the Living God. The weight of evidence, therefore, establishes the contention of those who favor the Correction movement, that it would in fact pave the way for unity and not retard it.

BUT WHAT shall we do for the immediate present—the next decade or two—while we are trying to prepare Churchmen themselves for the future unity which their own temper would to-day prevent, even if that of other Christian people was not similarly antagonistic?

Two suggestions are made. The first is that of the Albany resolutions, that

"As a preliminary step and an educative process which shall lead to the general acceptance of a more adequate designation of the Church," "legislation be initiated in the General Convention which shall remove the words 'Protestant Episcopal' from the title page of the Prayer Book."

It is to be observed, as showing how these resolutions, and the admirable report of the committee which framed them, might be made the basis for a compromise that would be acceptable to all parts of the Church, that the Bishop of the same Diocese, though he had expressed himself in his address as unfavorable to the Correction movement, yet found himself able to vote for the resolutions, and his vote is so recorded in the *Journal*. The Bishop of Ohio, in his address, favored the same action.

Moreover, it is not always remembered that at the time of the late Prayer Book revision, this action would have been taken, had it not failed by disagreement as to the exact language to be used. In the General Convention of 1886, the Rev. Dr. Egar of Central New York introduced a resolution that the language of the Title Page should read: "According to the use of the Church in the United States of America" (*Journal* 1886, p. 418). When this resolution came up for action, the Rev. Dr. Huntington of New York moved to amend by substituting the words: "According to the use in the United States of America" (p. 441). A motion to lay on the table was defeated, thus showing that the temper of the house was in favor of the change, in general. But instead of referring the two propositions to a committee that they might be harmonized, Dr. Huntington's amendment was voted upon at once. Naturally, those who preferred Dr. Egar's wording, voted against the substitute, as also did those who opposed all change. The substitute was defeated, and the question then recurred upon the original resolution of Dr. Egar. But Dr. Huntington and those who felt with him, declined to accede to that resolution, and now added their votes to the number of those who opposed all change, so that Dr. Egar's language was also defeated. The differences between the two deputies might easily have been harmonized, and either language would be quite acceptable to Churchmen generally.

Again, in 1895 the House of Bishops passed a resolution looking toward the change of the Title Page to read: "According to the American Use" (*Journal* 1895, p. 79). This, however, failed to receive concurrence in the House of Deputies on the avowed ground that, Prayer Book revision having been closed at the preceding Convention, ought not to be resumed so soon thereafter (pp. 289-291).

There is reason to believe, therefore, that the Albany compromise would prove acceptable to the great majority of Churchmen.

But the phrase "Protestant Episcopal Church" occurs in the Prayer Book seven times. We ought to think of these together, and not merely in connection with the Title Page.

The second of these propositions is that made by the venerable Presiding Bishop in his address to his Diocese, to discard the term Protestant and retain only the appellation "Episcopal Church in the United States of America." There is much to be said in favor of this term. To begin with, the adjective "Episcopal" is not distasteful to any section of the Church. Moreover, it was the title commonly used—far more so than Protestant Episcopal—during the years between the American Revolution and the adoption of our ecclesiastical Constitution. It is the name whereby we are commonly called at the present time.

If the Joint Committee can see its way to the adoption of either of these compromise measures—that of Albany or that of the Presiding Bishop—it will almost certainly be ratified by General Convention by practically a unanimous vote, and the

question will be at rest for probably the next generation. Of course it will never be settled permanently until it is settled right; but it is evident that we are not ripe for that now.

But if the Joint Committee should prove itself unable to agree on some such course as this, and should present a divided report, the result would be deplorable. It would probably precipitate a conflict upon the floor of the next General Convention, with a large probability that this line of action would be adopted, but perhaps with an angry minority; but if it did not, it would almost certainly pave the way for so widespread a demand upon the General Convention of 1907 for the entire correction, that nothing could withstand it, and there would certainly be then an aggrieved minority. There may be some who would prefer thus to wait three years longer, with the probability of obtaining all that THE LIVING CHURCH believes to be even now really desirable; but for our part, we would gladly acquiesce in either of these suggested compromises, content that the next generation should be left to carry the work to the conclusion which we believe to be inevitable.

It rests now with the Joint Committee, which is to hold its next session in October, and which must, under the terms of its appointment, publish its conclusions not less than six months prior to the meeting of General Convention, to set at rest the controversy which has for so many years been waged. A unanimous report, with the name of the Bishop of Missouri, chairman of the committee, at the head, would launch into existence a new "Missouri Compromise" that would insure peace for a generation. We trust the committee may have the statesmanship to frame its action wisely.

ONE of the things that press hardest on the sympathies of those who are familiar with the private life of the clergy in general, is the strange discrepancy between our theory and our practice in regard to sending the clergy to their work. We build, equip, and maintain our theological seminaries at great expense, then educate young men in them freely, or nearly so, in many cases; we pray the Lord to "send forth laborers into [His] harvest," we are careful to make it plain in our Ordination service that the call to the priesthood is from God, and that the commission to exercise the priestly office comes from God and is given by the hands of the Bishop; and then, having both gone to this large pecuniary expense and also publicly testified to our belief that the clergy are called and sent of God to their ministry, we practically, by our present system, make it impossible for those ambassadors of Christ to exercise their God-given office, for which, at our expense, they have been educated.

We are led to these considerations by the facts stated in the following extract from a private letter from a priest in an Eastern Diocese, whose Bishop informed us personally within the last few months that he was of blameless life and, moreover, an excellent parish priest:

"How far this Church fails to protect her clergy, only bitter experience has taught me. With an untarnished record of eight years, six of which were spent in one Diocese, the last three years and five months as rector of a country parish; having been literally starved out, I find my home cast to the four winds of heaven, my household goods in one place, part of my family in another, still a third in another, and I in another, all separated by hundreds of miles, and no prospects of permanent work, although I have used every means I could to secure a place by writing and soliciting my friends in my behalf, my anxiety can better be imagined than described. With a wife and five little children, no money, no home, and no work of a permanent nature, what is a priest to do? Practically, the Church says, 'Go to work in secular employment.' Very good; but the Church commissioned me to do her work, and obliged me to take a vow not to pursue worldly employment. Then when I come knocking at her door for employment, she casts me off. Why? Because she is utterly powerless to help me, owing to her pernicious vestry system of 'calling,' a system absolutely modern and altogether uncatholic, instead of her Bishops 'sending'; the only system known to the church from the days of the Apostles to the present time, with the sole exception of the 'Protestant Episcopal Church in the United States of America,' of which I am a priest.

"It is only through the kindness of friends that my family have found present temporary shelter. A month more, and that must cease. Winter is coming on. People whom I meet in my present locality where I am supplying, ask frequently, 'Where is your home?' and with bitter humility and disguised distress I am fain to reply, 'I have no home.'

"My Bishop has used his earnest endeavors to get me permanent work. He stands ready to recommend. I have many friends who know me, men well known in the Church, who will gladly say a good word for me. Very good again, but I am still without a

parish. I can get supply duty from Sunday to Sunday that may average me ten dollars a week net. But I am not a single man, whose hat covers his family, and who consequently takes but one bed. There are seven of us. It is true I can get permanent work to-morrow, but were I single I could live comfortably on the salary offered. With my family I cannot possibly do so. I would be thankful for a work that would pay me \$1,000 and a house. I am not yet 40 years old, and strong and healthy."

All that our correspondent says as to the inadequacy of the vestry system is true; but the wrong goes deeper than that. We turn men loose into the ministry, after we have educated them at large expense, without the smallest provision as to what is to become of them. True, the deacon must nominally have what is somewhat obscurely called a "title for orders"—an engagement with some parish or otherwise to do clerical work—before he may be ordained to the priesthood; but that engagement may, in our wretched mode of administration, be terminated a year later, and we have no way except that of "chance" to bring the unemployed priest in touch with any form of the vast amount of work to be done in the Lord's vineyard. And all the time we continue to pray: "That it may please Thee to send forth laborers into Thy harvest," when we have chained up the laborers He has already sent, to starve!

Are we so weak, so unstatesmanlike, so careless of right and wrong, that we can find no way to redress this wrong? What wonder that in many—not all—parts of the country, the young men of the Church have ceased to offer themselves for Holy Orders?

This problem is one for which the Church must find a solution. In the meantime, we fear the instance we have mentioned is by no means a solitary one. The least we can do is to provide some form of immediate relief for these victims of our own wretched maladministration of the Lord's vineyard.

THE secular press, as also that of the Roman communion, has had a considerable amount of matter recently concerning representations made to the authorities in Rome as to the necessity of taking some action relative to the Poles in that communion in this country, either by the appointment of one or more Polish Bishops, or at least by assigning to that nationality one or more vicars general who should have oversight of their work.

It is interesting to note the following explanation, in the *New York Times*, as to the reason for the movement:

"In interested circles here this note is regarded as the final effort to prevent the going of 80,000 Poles, under the leadership of the schismatic Bishop Kozlowski, into the Protestant Episcopal Church. It was sent direct to Cardinal Gotti, Prefect of the Propaganda, and official news was received yesterday by the local branch of the Alliance that the question is now being considered by a committee composed of Cardinals Gotti, Rampolla, Vannutelli, Agliardi, Martinelli, Satolli, Steinhuber, and Segna.

"In the event of three Polish Bishops being appointed before the Fall meeting of the Protestant Episcopal Diocese of New York it is believed the followers of Kozlowski will return to the Catholic Church. Kozlowski has been assured by Bishop Potter that his proposition will be accepted, and is now in this city waiting for the annual Convention of the New York Diocese.

"The note to the Vatican did not recommend any priest for the Bishopric, but urged the early consideration of appointments 'for the best interest of Polish Catholics in the United States.' The Archbishops of the country are said to favor the appointing of missionary Bishops for all the foreign elements, but whether they will give consent to such Bishops having direct jurisdiction is another question."

AN INTERNATIONAL weekly may be expected to view the international yacht race without violent bias as between the two participants. Strange as it may seem, we believe that the enthusiasm that would have attended his success, had Sir Thomas Lipton been able to "lift" the cup, would have been quite as great in America as in England. What Lord Salisbury did politically to knit the two Anglo-Saxon nations together, Sir Thomas Lipton has done in another way. He has made his competitors wish that his generous spirit toward them might be rewarded with success.

And it is also quite likely that Americans were as surprised at the result as was Sir Thomas. The *Reliance* had not given promise of great superiority over her predecessors in the preliminary contests between the defenders, while there was good reason to believe the third *Shamrock* far superior to the two former challengers.

The thorough good will between the two nations, which has

been cemented by this third friendly contest, is quite worth while, even though the America cup has not been dislodged.

ANSWERS TO CORRESPONDENTS.

E. P.—Information as to the Sisterhoods of the American Church may be obtained from the *Living Church Annual* (The Young Churchman Co., Milwaukee, price 35 cts.). Thanks for your very kind letter.

A PRODIGIOUS UNDERTAKING.

How the Monoliths are Brought to the New York Cathedral Foundation.

INCREASE OF THE HEBREW POPULATION OF NEW YORK.

THE moving of the monoliths for the choir of the Cathedral of St. John the Divine from the pier where they were landed to the site of the Cathedral, proves to be a most difficult undertaking. The work was made a special contract, so that added difficulties will in no wise add to the cost of the structure, but the delivery of the columns in good order without great delay is hoped for by all. It has already been told that for the moving of the monoliths a special truck was built, to be moved by a traction engine. The actual moving has just begun this week, and some idea of the difficulty of the undertaking may be gained from the fact that after one of the columns was placed on the truck, it took seven hours to turn the latter around so that the journey toward the Cathedral might be begun. After the truck had been properly headed, it was moved fifty feet, the time spent in going that distance being one hour. As the pier where the monoliths are landed is something over one mile from the Cathedral, much of the distance being up a steep hill, the magnitude of the work of moving eight monoliths may be appreciated. The truck with its burden is not directly pulled by the engine. Anchors are placed every two hundred feet and tackle used between them and the truck. The trucking problem is attracting a great deal of attention.

New York is the greatest Jewish city in the world. Its Hebrew population is variously estimated at from four to six hundred thousand, the latter figure being probably nearly correct. Little effort is made by any religious bodies to preach Christianity to them, but a few missions are maintained, the foremost being the school and mission for Jews on Seventh Street. The school has about eighty-five Jewish children in daily attendance and is under the direction of Miss M. J. Ellis, who has been in the work for forty years. A lay missionary, Mr. Meyer Lerman, has headquarters in the building. Mr. Lerman is an elderly man and was born a Jew but has been in the Church for forty years. He has worked on the East Side of New York for twenty-five years, going from family to family among the Jews and telling, so far as permitted, of Jesus Christ and His Gospel. The Book of Common Prayer has been translated into Hebrew, and many copies are given away by Mr. Lerman. He reached many people and estimated that there are several thousand Jews in New York who are Christians at heart, and who would openly accept Christianity were it not for the business and social ostracism that would be sure to result. The Rev. W. H. Heigham, secretary of the Church's Society for work among Jews, speaking of New York conditions a few days ago, said:

"The time will come when the several thousand Jews who believe the Gospel will openly confess Christ. When they do so there will be a religious revolution, but no man can foretell when the time will come. I am somewhat apprehensive for the Church's East Side work. Jews are coming by every emigrant ship. Last year was a record-breaker. Zionism is not to relieve New York but only Russia, and Zionism's success is not assured. Those who come to New York must live, and they will not leave the city. They rent apartments and pay for them, and the area occupied by these Jewish emigrants is constantly widening. It is my judgment that expensive Church foundations will in time come to be surrounded by a Jewish population which will not enter them. The danger already threatens the Pro-Cathedral and Grace Chapel, to mention only two out of many."

NEVER put yourself in a position where the brute side of you will have to apologize to your diviner self for what you have done, or where you will be obliged to cover your tracks, or to conceal your identity. Throw your heart wide open to the world. Have no business secret so far as morality is concerned.—"Success."

ENGLISH HAPPENINGS.

As Observed by Our Correspondent.

PROFESSOR COLLINS ON FATHER CARSON'S EIRENICON.

Trinity Ordinations.

MR. DEARMER ON THE PRIMATE'S REPLY TO THE RECENT DECLARATION.

LONDON, August 18, 1903.

THE Rev. N. Green-Armitage of St. Aidan's, Boston, is surely setting the Church at large in this country a very good example by his special and devout observance of what are at present in the English Kalendar only black letter feasts, namely, those of the Transfiguration (August 6th) and Lammastide (August 1st). Again this year, as for seven consecutive years past, the Feast of the Transfiguration has been observed at St. Aidan's, Boston, with a semi-sung Eucharist at 7:30 A. M. The collect for the Sixth Sunday after the Epiphany, and, with the Bishop of Lincoln's sanction, the Sarum Epistle (II. Peter i. 16-19) and Gospel (St. Matthew xvii. 1-9), were used, along with the Christmas Preface according to the Sarum rite. In a leaflet, which he has issued, the Rev. Mr. Green-Armitage suggests that "on some Sunday in August, as soon as new corn can be obtained, the priest and people should offer at the choral weekly Sunday Mass or Eucharist . . . a loaf of bread made of the new corn along with a cluster of grapes as 'the first fruits of the harvest.'" That day, he says, will then be their true Lammastide, or "Loaf-mass day," instead of August 1st. This is the true basis of the harvest festival and has ancient and Catholic custom in its favor. Whereas harvest festivals, as now popularly observed, are, he writes, a late and uncanonical invention, unknown alike to Catholic tradition and the Prayer Book, and their observance in late autumn reverses the ancient order of ideas, by placing the thanksgiving at the end instead of at the beginning of harvest.

The *Guardian's* R. C. correspondent, "Cisalpine," writing on the election of "a spiritual Pope," says that those who want to know something of the new Pope "can read it in his face like an open book—free of mystery, or reserve, there is no 'Jesuitry' in the lines of the face, no disloyalty in the direct gaze of the eyes." In last week's issue, the *Guardian* contained a two column and a half review of the Rev. W. R. Carson's *Reunion Essays*, from the pen of the Rev. Professor Collins, of King's College, London. The tendency which Mr. Carson represents is, if Professor Collins is not mistaken, "not only very widespread but rapidly spreading"; and it is this which, in his opinion, gives its chief significance to the book.

"Whatever may be the case with his views upon some particular points, Mr. Carson's main line of argument is in full accordance with the movement of Roman Catholic opinion elsewhere. If this be so, the cause which he represents is one against which the obscurantist policy of the ecclesiastical authorities will ultimately prove to be powerless. The unchangeableness of Roman Catholicism, as most of its best students are aware, is apparent only; it is in reality subject to the most revolutionary changes. So it is likely to prove in the present case."

The learned reviewer deals mainly with Mr. Carson's theory of the development of Catholicism—the "very centre" of which is "the idea that the Church of Christ in the earliest days is to be regarded as having an analogy with the imperfect and unborn embryo, rather than with a Living Body." To this is urged as an objection that, whereas the unborn foetus shows characteristics which are quite other than those of the adult living creature, "the same thing can not be said of the young child." Mr. Carson has himself, as is herewith shown, perceived the difficulty. But the fact that he makes no real attempt to meet it would seem to show, his critic says, "that he has not realized sufficiently that the objection is in reality one which wrecks his whole analogy." But this is not Professor Collins' only objection to the theory in question. He cannot but feel that it starts at the wrong end. It is an endeavor, not to determine what would and what would not be a valid development from primitive Christianity, "but to show that a process of development which is constructed with more or less conscious reference to Roman Catholicism really leads to Roman Catholicism—which is at once true, obvious, and futile."

The Trinity Ordination lists (recently published in the *Guardian*) show a total of 343 ordained (165 deacons and 178 priests), as compared with 322 (163 deacons and 159 priests) at the same Ember season last year; but of the 21 more, only two

(as is pointed out) are deacons, who increased 6 last year. As to the diocesan distribution of the candidates, London leads with 13 deacons and 14 priests, closely followed by Rochester (12 deacons and 13 priests) and Winchester (10 deacons—two less than last year—and 14 priests). The only other Diocese having more than 16 ordinands is Manchester, with 5 deacons (12 last year) and 16 priests. From the table showing the educational antecedents of the deacons it appears that of the 165, 97 were graduates of Oxford or Cambridge, whilst 126 had University degrees—in the latter case a much larger improvement than last year. One of the Deacons was trained by the Society of the Sacred Mission. The Cambridge graduates are once more, it is observed, well ahead of those from Oxford—having increased 17 on last year, whereas the Oxford graduates are less by 1.

In this month's *Commonwealth* there has appeared a rather noteworthy article on "The Declaration at Lambeth" by the Rev. Percy Dearmer. In his critical *résumé* of the Primate's reply to the "Declaration," he first points out that as his Grace, in dealing with the first point of the "Declaration," himself pointed out that the obligation on the clergy under Canon 36 has within living memory been so modified as to allow elasticity, the whole fabric of Dr. Temple's unfortunate "Opinions" on incense and reservation fell to the ground.

"I wonder," he says, "if everybody present realized that they were assisting at the funeral of what was, let us hope, the last of great Archiepiscopal blunders? Every liturgical and legal scholar knows that Dr. Temple's insistence on the 'none other or otherwise' clause of the Act of Uniformity is not only useless as an argument against such things as incense, but would also be fatal to the activities of the Church in the future."

There is a danger, however, he says, in pressing elasticity "to cover that nonconformity" which has been the curse of the English clergy. Next, as to the Primate's criticism of the "Declaration" for speaking emphatically as to the meaning of what his Grace called the ambiguous words in the Ornaments Rubric, are the words, he asks, after all really ambiguous?

"Every sentence of an authoritative document will be disputed by those who do not like it; and, apart from the web of sophistries which its opponents have cast round it, the Ornaments Rubric is a perfectly clear and straightforward order. . . ."

The Primate was surely wrong, he thinks, in saying that men cannot be wrong if they are both honest and capable, and that therefore Lords Cairns and Selborne (of the Privy Council) can only be shown to be wrong if new knowledge has come into our possession since their day. "A man may be—like Torquemada—both honest and able, and yet blinded by prejudice." But Mr. Dearmer thinks that we have great cause for gratitude that the Primate declared the matter open for reconsideration. An enormous amount of "excesses" of recent years is due to the great wrong done by Lord Cairns' Privy Council Committee, "because it threw English Catholics into a false position, and made some of them reckless as to authority. As justice re-emerges, they will rally." With regard to synodical action, and, *interim*, the formal consultation of the Bishop with his clergy, the Primate, he thought, spoke wise and encouraging words. It was a great thing that his Grace "agreed so strongly that the Bishops should not act autocratically." The last head of the "Declaration" the Primate, he says, apparently misunderstood; the Declarants having said nothing about prosecuting anybody for anything. But he believes that it is "grotesque in its unfairness" when the Bishops rise up against a man who makes use of incense in the services of the Church "while they say nothing to one who denies the Incarnation." With regard to the "Declaration" as a whole, the Primate met them, he says, "honestly, kindly, and most ably."

Dr. Field, Warden of Radley, in a circular letter in reference to the proposed Moderate High Churchmen's Conference at Oxford, states that arrangements have been made for such a conference to be held at Keble College on September 22nd and 23d, under the presidency, it is hoped, of the Dean of Christ Church. It is proposed to limit the number of members to 100. Two subjects will be proposed for discussion: "(1) The relation of particular or national Church to the Church Universal. (2) The nature of the promise of obedience made by Priests at their ordination."

Father Page, Superior of the Society of St. John the Evangelist, Cowley St. John, Oxford, announced in church last Sunday that the tower end of the nave and aisles of their conventual church would be completed and opened by Christmas.

J. G. HALL.

HOW THE POPE WAS ELECTED.

Our European Correspondent Makes Explanation.

THE CONFERENCE OF ANGLICAN CHAPLAINS IN EUROPE.

French Persecutions.

PARIS, August 15, 1903.

SO COMPLETE have been the secular reports of all that has taken place at Rome during the last days of the late Pope Leo XIII., that to repeat them would be taking up too much of your valuable space, and would not be of continued interest to your general readers. The gradual, if natural decline of a great man and a good, the "passing" with its touches of pathos in the sympathy of all those around his person—the invalid's natural cheerfulness and resignation, have, I ween, many lessons for us all.

Following on this, have come the funeral honors and the sad ceremonies variously detailed, the solemn lying in state; the world's expression of sympathy forwarded from every country to the Vatican. And now the tomb has closed over another successor of St. Peter whose name will stand out always as a bright and particular star in the annals of the Papacy.



LEO XIII.



PIUS X.

From July 20, until Tuesday of last week, the Roman world, with civilized Europe as well, has been in anxious expectation to know what would be the outcome of the election so much debated and commented on. I will condense, as best I may, from Roman sources (not Anglo-Saxon correspondents' reports) the account of that which took place.

On Friday, July 31, at 5 P. M., the sixty-two Cardinals enter the Conclave to elect a Pope. With them some 300 persons "*bajuli* or *scopatores*" under oath, are shut up within the Vatican.

The Prince Chigi (the office is hereditary in the family) "*Maréchal*" of the Conclave, is sworn to watch the security, as well as the secrecy of the meeting.

Into the walled precincts of the sacred building where the Cardinals are interned, none are allowed to penetrate. According to the ceremony of Gregory XV., at sunset the appointed officials pass through all the corridors, crying "*Extra omnes*," and the curtain falls. The conclavists communicate with each other by their secretaries, while private correspondence undergoes a certain censure.

In the Sistine Chapel. Two "*scrutins*" take place each day in the chapel. Above the altar is stretched a carpet with a representation of the descent of the Holy Spirit. The altar is vested in red and gold; an ivory crucifix is placed upon it. During the daily Mass, of course, and the period of voting, the lights on the altar remain lighted.

Before the altar is erected a pontifical throne, where the next pontiff will receive the usual three "adorations" on election. Around the chapel are chairs surmounted by baldachins. That of the Cardinal *Camerlingue*, the senior Cardinal (in this case, Oreglie) is green.

The bulletins of the first voting are always labelled: "*Ego cardinalis X eligo in summum Pontificem cardinalem X.*" At the following voting, forms change: *Accedo cardinali X.*

The *Sfumata*. The *Sfumata*, the outward sign to the world of that which is taking place within, is a curious but ancient ceremony. After the first act of voting is concluded and verified, all the voting papers are burnt in an embrasure of a window of the chapel. When no election has taken place, moist straw is mingled with the papers. This gives a black smoke,

the famous "*sfumata*," anxiously watched for by the crowd outside. If the smoke is seen, all Rome and the world know that no result has been reached. If, on the other hand, the election has been made, nothing but the paper is consumed, which produces scarcely any smoke at all. The origin of the custom was probably in order to prevent the smoke in the chapel damaging the frescoes. So a tube (as a chimney) was inserted in one of the windows to carry it off. The anxiety of the "man in the street" has been considered in blackening the smoke as above stated, in order to tell the tale.

At length, on the Tuesday, at 11:30, the non-black smoke pronounces the election. About 7,000 people are in the Piazza San Pietro. There is movement in the Vatican. All press towards the Basilica. At 11:45 the window of the great "*loggia*" called that of the benediction, opens, situated above the principal door of the church. Cardinal Macchi, head of the order of Cardinal Deacons, comes forward. The troops present arms. The crowd surges up to the door, the better to hear the all important utterance of the Cardinal:

"*Annuntio vobis gaudium magnum; habemus papam; eminentissimum et reverendissimum dominum cardinalem Josephum Sarto, qui sibi nomen imposuit Pius Decimus.*"

The benediction by the Pope himself follows. Surrounded by the members of the Sacred College, in white soutane and "*camail rouge*," the red dress of a priest, he utters the famous benediction, and then immediately withdraws. At six in the evening the Cardinals all leave the Vatican, and the Conclave is terminated.

ENGLISH CHAPLAINS IN EUROPE.

Some account of the Conference of English Chaplains on the Continent has been unavoidably pushed aside by more important subjects requiring notice. I now give it.

The Conference met at Baden Baden on June 17th and was fairly well attended, some 30 chaplains being present.

At the first session the President, Bishop Wilkinson, read a report of his Continental work during 1902. His lordship had visited, during the year, all the nations of northern and central Europe in which English people are to be found, and had travelled 15,000 miles. While in Russia he had secured a promise from the Empress to lay the foundation stone of the church at Frankfort. He was much cheered by the work in the Russian chaplaincies and struck by the endless possibilities of expansion which the new railway to Vladivostock opened up, such indeed as might lead to his episcopal cure being extended to central and even eastern Asia! He gave also a very interesting account of a visit he had paid to the chaplaincy at Hughesovska—a town on the Sea of Azov with a Russo-Welsh name, the property of Messrs. Hughes and a colony of English and Welsh miners. His lordship then referred to the many changes that had occurred among the permanent chaplaincies during the year—fifteen among a total of 105. He also referred briefly to the subjects for discussion at the Conference, and especially impressed upon the members the importance of securing permanent endowments for the chaplaincies, so that the dangers of congregationalism and the policy of starving out unpopular chaplains might be frustrated. He instanced the good example of the Scandinavian chaplaincies in this respect, and especially that of Stockholm, where an endowment of £3,000 had been secured.

Later in the session, in opening the debate on the subject for discussion—"Is it desirable to establish a separate Bishopric for Northern and Western Europe," the Bishop stated that the Bishop of London had assured him that he would agree to the proposed step, if the amount required for endowment (£70,000) could be raised. He further stated that the Bishop of London had left him the freest hand possible, and the entire control of all matters in his charge. He also said that we had no need to apologize for the canonical correctness of our position on the Continent, which was precisely similar to that occupied by the Russian Church in Moscow-road, and the other Orthodox chaplaincies scattered about the Continent. He also pointed out that the fluctuating character of the chaplaincies made diocesan life very difficult (if not impossible), and that the great improvements in the chaplaincies which had taken place in the last ten years warranted the fair trial of the present system before any change was made. At any rate, an effort should be made first to place the Bishop in a financially independent position.

FRANCE.

The unfortunate work of closing the chapels of different religious communities still continues in Paris. The speech of M. Combes at Marseilles, a few days ago, has accentuated the feeling of growing irritation, and does not promise much for

any relaxation of the stringency of that which is called the "law" on the subject.

Another category of possible suppressions is being formulated, viz., that regarding private chapels, to which the public is admitted. These will probably not be allowed to continue their functions unless annexed to the parish church of the quarter. This is interesting from the fact that it will touch and include some of the large centres of pilgrimages. These will then be placed at the mercy of any government which might choose to interdict them, if the spirit moved them. I imagine that Lourdes would come within the range of these.

I had an opportunity of again visiting Apuldurcumbe, Isle of Wight, where the Solesmes Benedictines are established. The Sub-Prior, Peré Magueraux, was absent—shewed with pride the handsome chapel that they have created in their grounds, with all the fitting attachments of side altars, stalls, and a very sweet organ. He spoke hopefully of their return to France, and of his reason for believing that a strong spirit of reaction would set in. The Carmelites are also about to fix themselves in the same village in the Isle of Wight.

GEORGE WASHINGTON.

THE INCARNATION AND GOD'S PERSONALITY.

BY THE REV. CHARLES FISKE,

Rector of St. John's Church, Somerville, N. J.

I SUPPOSE there are very few men who have not some realization, more or less intense, of the existence of a Supreme Power bearing some sort of relation to the world. So Herbert Spencer tells us, as the result of his philosophic study of the subject, that "it is *absolutely certain* that we are in the presence of an infinite and eternal energy from which all things proceed." Man is born, almost, with this idea pressing upon him; he cannot escape it; no matter how skeptical he may be, no matter how careless his life, no matter how little he may think it possible to know about God, if there be a God—this one simple conviction he cannot escape, that somewhere in the universe, whether it be a power unknowable, a blind force, an impersonal activity, whatever it may be, *somewhere* there is an infinite and external energy, an energy from which all creation has sprung. Sometimes, as he pauses in the hurry and bustle of careless life, this thought will be borne in upon him with special force, burdening and oppressing him with its awful presence. Whatever he may believe or disbelieve, when he gets by himself, in the loneliness of his own chamber, or out under the stillness of the midnight sky, back will come this instinct that he is not really alone, that some power holds him in its grasp, some energy is pushing him on, somewhere and somehow there is a force above him which he can never get away from, that envelops him, and seizes him, and in some mysterious way controls his life.

You will see at once, however, that such a belief as this is either no knowledge of God at all, or no such knowledge of Him as man, if he has a spark of what we call religion, needs and must long for. Yet it seems sometimes as if it were pretty much as far as some people have ever gone in their thinking about heavenly things. Their main idea of God is this thought of some eternal power, in the presence of which they feel a momentary awe and oppression; they fear God, when they stop to think of Him, much as a child fears the darkness or the thunder.

Now religion is the worship and service of a Supreme Being, and therefore for religion to have any hold on men it is necessary that they should think about God primarily, not as a Power but as a Person. We cannot really offer God an act of worship, we cannot give Him any genuine service, we cannot pray to Him, unless we have a very deep and certain realization of His *personal being*. And this is just what we find so hard to get, just what men have always found hard to gain. All that we know of personality we know through men and women whom we have seen and with whom we have had direct intercourse. How then can we ever realize the personality of God—whom we have not seen, whom no man can see? Again and again there comes over us the awful sense of His presence; again and again we feel our own moral responsibility, and begin to realize that there must be some One who sees and judges; again and again we tell ourselves that God must be more than an ever-present impersonal force, that He must be a Being who in some way acts as do the finite beings who are made in His image; but it is all a hard and painful struggle against heavy odds. "Shew us the Father," we say, in the words of

St. Philip; "show us the Father, and it sufficeth us." If we could, so to speak, have one glimpse of God; if we could but have some vision that would assure us that He is a Person who knows us and with whom we may have communion and fellowship; if we could but rise out of this ignorance of His manner of life and think of Him as something more than energy, infinite and eternal though it be! "Shew us the Father." Let us see Him; let us know Him personally, after the same fashion in which we know our earthly friends—then everything will be easy, then faith will never fail, then we shall be able to pray with earnestness, then we can give ourselves to His service, then we can yield Him personal devotion and pay Him homage and worship.

And as we long thus for this deeper knowledge of God, our Lord Christ comes to us, Christ the Incarnate Son, and says, "Have I been so long time with you, and yet hast thou not known Me? He that hath seen Me hath seen the Father."

Ah! there is the answer to all our craving. Here is God. He that hath seen Christ hath seen God. The Word, the Son of God, the express image, the stamped copy of His person, became flesh and dwelt among us—and from that moment it has been easier to know God, easier to realize His eternal personal being, easier to come to Him and find in Him a Friend and a Father. All along we have been grasping up after the infinite and have failed to hold it fast; now the infinite has stooped to our finite level, and we may know God as we know one another.

How plain it is! All through their long training with the Lord Christ the disciples were being prepared for this. They were not let at once into the secret of His divinity; but they were brought to know Him, allowed to meet with Him, day by day grew to be on more intimate terms with Him; in His words and deeds they saw the brightness of God's glory, and as they learned to know Christ they felt themselves gradually understanding more of God, they felt a new life within them, they saw by a new light—and then one day when they had reached the height of personal intimacy with the Master He said to them, "I and My Father are One He that hath seen Me hath seen the Father." Now that you know Me, He seemed to mean, you know God. You have longed to draw near to Him, and to see Him in the very essence of His being; now you may—for you have seen and known Me, and when you see Me you see My Father also, *you see God*.

How plain it was; how simple, even when He had gone away, had left earth for Heaven! They had seen God, had talked with Him and lived with Him: that was what those three years of discipleship with Christ meant. They had seen and heard and handled the Word of Life; they beheld His glory shining out in His human life—and henceforth they could never forget. Back they went in memory to all their life with Him, to the days when they had questioned Him about their perplexities, when they had carried their troubles to Him, when they had asked Him of this thing and that, when they had knelt at His feet and offered Him their reverent service. And now they saw that they had been doing all that with God—God whom they had longed to see and know.

And how plain it is for us now! As we read the Gospels we find there the picture of a Person who once walked this earth of ours, with whom men once talked, whom they knew as a Friend and loved as a Brother. As we read we begin to know and love Him too. By and by we see that this was no mere man, that He was and is God, our God forever and ever. Seeing that, we see that God is a Person such as this Man of Galilee was, a Being whom we may know, love, honor, and worship, to whom we may pray with the certainty that He hears and answers—no blind force or power, but in some way One like ourselves, only infinitely more than we are.

There have been times, perhaps, when we were not able to realize that personality; times when we felt only the dull weight of a presence that oppressed us but gave us no peace, no comfort, no joy; times when we could not be certain that God knew, or listened, or would help. But now we go back to our Bible and reading it in the light of this Incarnation that has become so plain, we have our thought of God transformed; we believe, and feel that we can doubt no more, for we know that this is the Christ, the Son of the Living God.

THERE is only one thing greater than happiness in this world and that is holiness, and is not in our keeping; but what God has put in our power is the happiness of those about us and that is largely to be secured by our being kind to them.—*Henry Drummond*.

Religion--Personal and Social.

By the Rt. Rev. F. D. HUNTINGTON, D.D., LL.D., Bishop of Central New York.

II.—THE SOCIAL SUBMERGENCE.

WE HAVE come upon an age of Conventions. There is nothing to be gained by fretting at it, and certainly nothing by glorying in it, or taking it as a sign of the millenium. Like other fads or contagions of the popular mind it acts like a distinct impulse, apart from any of the several objects towards which it aims and rushes. On the contrary, it is a "Berserker rage" which every idea or sentiment, or vagary, that happens to strike half a dozen minds alike, seizes hold of, and sweeps into a "cause." No community, no city, scarcely a village escapes. Get together; no matter about the "end and aim," but get together. Organize, call a meeting; draw up a constitution and by-laws; elect some officers, be sure of that; they will be likely to be the same half-dozen. What they will do; how long they will hold together; how long before there will be a split and a quarrel, nobody knows; but to have organized something is itself a superb achievement. The last announcement we have seen of such an entity is a combination of "cultured" women in and about Boston, a "Woman's Rest Tour Association," a somewhat self-contradictory if not paradoxical name, with four "Rules" and a select membership. Even though it should prove that travel is not exactly "rest," it is a point gained to belong to something, and to be organized. Probably there is an admission fee and a neatly bound Book of Records.

We can imagine a state of things—and it may be not far off—where the social propensity, in its fluctuations, has over-ridden the bounds of moderation and expanded into the most conspicuous feature of people's life, and where it therefore needs to be watched by the responsible guardians of Christian civilization. The ordinary pursuits and industries go on after their humdrum fashion as an exacted tribute to Mammon and Pluto, and the taxgatherers of material comfort, but the real zeal and zest of life are in its frolics. Money must be made, or the frolics could not be had. Housekeeping must be done, or, in this climate, there would be no parlors or drawing-rooms for parties, masquerades, waltzes, and bouquets, and without these, what would life be worth to young or old? Servants must earn their wages, but what for? Where and how will the wages be spent? A sensible domestic in a family lately said to her employer: "You ask me why I don't go out evenings and afternoons, when I might go. It is because, when I meet other girls, all their talk is of dress, courtship, assemblies, shows, gossip, with late hours and a giddy head. It does them and me no good, and affords only a poor kind of pleasure."

Everybody must have noticed, but nobody seems to have explained, the growing habit of commemoration. It can hardly have sprung from a scarcity of occasions for public display, though the swift and wide sweep, lately, of the passion for all sorts of social combination and demonstration, has no doubt something to do with it. So few men and women, of any kind or class, are really happy in living alone, or disposed to try the experiment, that a plausible pretext for getting together, with speeches, music, and a dinner or supper, can be expected almost anywhere. An actual increase of the sentiment of reverence for the Past, for its persons, events, and deserving achievements, in a time of universal activity, of intense absorption in present interests, and of eager plunges into all manner of new schemes, ought certainly to be hailed with unaffected satisfaction as both a solid and graceful feature of American civilization. But when every idea begotten in the minds of four or five persons living within reach of one another clamors for an organization, and when individual independence is getting into disrepute, and when quidnuncs ransack earth and sky for a spot or a date for rallying a club or calling a "Convention," who can wonder if anything that happened as far back as the day before yesterday is pressed into the service of the retrospective celebration? If the figure recalled is too insignificant, personally or locally, for recognized history, and if, in all the crowd of societies, clubs, leagues, orders, "sons," "daughters," "Endeavorers," etc., etc., there is actually no room for the new-comer, then may we not at least find one spare

day left in the calendar for a tenth or a twentieth year "anniversary," with oration and poem, speech and song, sermon and anthem, elation and ovation, insignia and memorabilia, eulogy and prophecy, marking another era in our somewhat juvenile antiquity? Ten years of ordinary service in an ordinary calling must be signalized somehow.

Was there ever such an anniversary observed, where the strain of human praise and compliment did not overpass the line of exemplary moderation, modesty, and indeed of plain truth, and run into something like sickening flattery?

Is it best that the due perspective in the proportioning of importance and dignity and economy of time and money, should be disturbed or confused, without some substantial advantage? Is there an occult board, having no business but to get up celebrations?

What has this complimented workman, Bishop, Priest, or deacon, done to distinguish his work from that of a hundred others?

What is the prospect that opens before a Bishop, Priest, or deacon, threatened with a commemoration at every tenth twelvemonth of his career?

Strictly analyzed, the horrible story of violence, riots, mobs, outbreaks, race-fights, which, in the testimony of the newspaper press throughout the country, have lately disgraced American civilization, presents but one phase of the blind, brutal appetite for gregarious excitement. After the late celebration of National Independence, so respectable and guarded a periodical as the *New York Tribune* issued the following paragraph:

"The brutal debauch of noise and stench and fire and death is over. At least we may hope that it will not be prolonged greatly into this traditional day of rest and peace. To-morrow the country will take up again the practical round of work, a considerable proportion of which for some time will be the repairing, so far as possible, of the ravages of the 'Glorious Fourth.' There are burned buildings to rebuild. There are sick and maimed people to be nursed back toward health. There are blinded and crippled victims to be cared for all the rest of their lives. There are the dead to be buried and their survivors to be comforted. It will be some days yet before all the ghastly returns are in. Could they all be compiled on a single scroll they would 'stagger humanity.'"

The "Midsummer Madness" may not, to be sure, be a chronic malady; but no apologetic ingenuity can detach outrages of this description from a fevered or a degenerate social state that is alarming. The propensity which catches at every plausible pretext for getting a human mass conglomerated, is at its roots the same that disturbs the peace, in the name of a personage or event, at a trumped-up "anniversary" in which nobody has any profound or real concern. It was a grotesque instance of that ironical illusion, the other day, when it was proclaimed that there was to be an elaborate public observance of a "Home week." For a moment there was a gleam of hope of returning sanity for the honoring of the family life, which is so rapidly vanishing, when it proved that the plan was only another scheme for a new round of meetings and local parades, and speeches and games, a way of "celebrating" Home by turning everybody out of doors.

To serious-minded Christians, considering religiously the duty of private to public character, we try to commend two timely and pertinent inquiries.

When a project which seems to hold out a reasonable promise of good presents itself to the thoughtful mind, may it not be that the object can be gained by pains and patience through some one of the very numerous and various movements now astir in every American community?

Inasmuch as the Family stands, beyond all dispute, as the primitive, divinely-ordered and sanctioned institution of social man, being at the least as venerable, sacred, and obligatory as the two other universal organized forms of associate life, does not our Christian Faith lay it upon the Christian pulpit, the parents, the marriage-covenant, education at all stages, and a conscientious press, to give greatly increased attention and systematic teaching as to the Home—its duties, its honor, its privileges, and its satisfactions?

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"Old Testament History from the Death of Moses to the Reign of David.

By the Rev. ELMER E. LOFSTROM.

THE CALL OF SAMUEL.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism: XIII. What Desirest Thou? Text: I Sam. ii. 26.
Scripture: I. Sam. iii. 1-21.

THE Book of Ruth ended with a short genealogy, concluding with the name of King David. The Books of Samuel follow naturally, both as to place and time.

Samuel is the last of the judges and the first of the regular line of prophets (Acts iii. 24). And he occupies a unique and important place in the transitional period between the Judges and the kings of Israel, as we shall see in more detail in a later lesson.

The tribes were meant to be a nation under the immediate rule of God; a theocracy, in other words; and had they been faithful to the regular worship of the Tabernacle, there would have been a strong bond of union. But when they neglected so often and so widely the service of Jehovah, they became rather a collection of more or less independent tribes. To save them at all, some centralization, less ideal than that destined for them, had to be brought about. The monarchy was the result, but in the meantime, the judgeship of Samuel comes in as a preparation.

Samuel was more than a Judge in the ordinary sense. He was a prophet, the representative and mouthpiece of Jehovah, at this important time. For that position he was "raised up" and divinely called. That is the topic for this lesson. The devout prayers and beautiful faith of his mother, followed by her faithful remembrance of her vow, prepares us to expect the great work of the boy who was even named "Asked of God," that his consecration might not be forgotten. He was dedicated to God from his birth. His sponsors made him a Nazarite, even as a babe, but further than that, he was brought to Eli, the priest, to be trained, although the particular place of his service was not fixed. Children may be given to the Lord, but He must determine how He would use them. Mothers may not dedicate their infant sons to the priesthood. They may devoutly desire it and pray for it, and their prayer may ultimately be answered in their own way; but sons who are truly given to God must be surrendered to Him to use as He will, in that state of life into which it shall please Him to call them. It was so that Samuel was given, and at the age of twelve, according to Josephus, he was called to be a prophet. He was not a priest. He was a prophet, to whom the Lord made known by special dreams of revelation, His will. The people called him "the seer," and peculiar power was shown in his prayer and in the prolonged cry with which he called upon the Lord (I. Sam. vii. 8; xv. 11). "Himself the child of prayer, he gained all his triumphs by prayer." He lived up to his name. His birth, and life alike teach the power of prayer.

The childhood of Samuel brings before us a contrast between faithful and unfaithful parents, which emphasizes a much needed lesson. Eli himself was a good man, but he could not or did not restrain his sons. He would rebuke them, but that was all; and their sins grew to be too terrible for such mild treatment. The love he showed his sons is a good example of the doting love some parents give to their children, in contrast to the true love which should make them restrain their children, even though it might seem to the imperfect understanding of the child to inflict an hardship. Eli owed a higher duty to God also, which should have made him turn his sons out of the tabernacle until they showed a proper spirit for serving therein. And it is certain that such a course would have been much better for the ultimate character of the boys. A thousand times better that they should be faithful laymen than faithless priests! So his sons stand in sad contrast to Samuel, the child of prayer and faithful performance of a mother's duty. That his mother loved him and would have been happy if she could have kept him by her, cannot be doubted. There is a beautiful and pathetic suggestion of this in the little coat she brought the boy each year. But she was rewarded by the place of honor God gave her son, as well as recompensed by the gift of three other children.

As the lesson in Sunday School will be taught to children

in most classes, this lesson must be taught, perhaps, from the obverse side. An opportunity is given to explain to children the basis of true love, which underlies the government of parents, although it may seem to them, with their more immature vision, stern and arbitrary. Call it a lesson in the opposite results of obedience or disobedience.

But there are more than natural causes governing the life of the boy Samuel. He grows up in the Tabernacle, with constant examples of wickedness about him as shown by Hophni and Phinehas and the women who assembled at the door of the Tabernacle. But the child grows up pure and trustful, and gives to Eli willing obedience, as shown by his running to him in the night when he thought Eli had called him. His mother's prayers and faith were rewarded by the presence of God's grace with the child, and he showed himself open to its influence, rather than to the evil influences about him. Samuel's position was not essentially different from that of other boys and girls. No matter how much parents may hedge in and shield their children, they cannot keep them from temptation and from a certain familiarity with sin and wickedness. It is well that it is so, if the children are fortified by the grace of God which comes in answer to prayer; and for this they should be taught to pray, themselves, so soon as they are able to learn (Catechism, Question XII.). *It was God's grace that kept the boy Samuel in the right way* (ii. 26).

The boy Samuel in the Tabernacle "ministering unto the Lord" from the time that he could talk, shows us that children were expected to take their places in the old Church of God in a natural way, by right of birth. When only eight days old, boys were admitted into covenant relationship to God, and from that time on, it was "first the blade, then the ear, after that the full corn in the ear." A normal development was the rule, and it was not violated in Samuel's case. But as he was consecrated to the Lord in a three-fold way, by Circumcision, by the vows of a Nazarite, and by his mother's vow which gave or "lent" him to the Lord as long as he might live, so he is called at this time to a special work. It shows clearly that there is a place, and that a high one, for children in the Church. They cannot all be called as was Samuel to be special representatives of the Lord in an official way, but some of them will be, and all of them will be called to serve Him in "that state of life unto which it shall please God to call them." Almost 49 out of 50 criminals go wrong in their youth from bad training or lack of training. It is the deciding time of life. It is important, therefore, that children should be encouraged to identify themselves with the work of the Kingdom. To all there comes an ordinary call, to some there will be also an extraordinary one. We may learn something about that, too, from Samuel's call. The voice he heard was like the human voices he had been accustomed to hear. He did not even know that it was the voice of the Lord, until, when he had been rightly instructed by the priest, he listened for a Divine message. If he had still kept on looking for an earthly message, he might never have heard the heavenly one. So the important thing is to listen to the Lord's voice when He would speak to us. As far as others are concerned, and even to ourselves, except we listen for His message, the voices He uses will be ordinary ones like those which are heard every day. We see the wonderful heavens every day and night, but sometimes they speak a divine message. "There is neither speech nor language but their voices are heard among them." Conscience speaks to us as a monitor daily, but sometimes the Holy Ghost puts a message from God into our hearts that demands an answer. It may be the great need of laborers in the fields, now more than ever before white, all ready to harvest, that calls. More boys should be encouraged to listen to that call. It is in boyhood that we best hear God's voice, and see visions and dream dreams. Let the boy keep still and hear what God has to say to him. If He calls him to His special service, He will surely open the way for him, if he will simply go forward in faith. Let the teacher who may be nearer than the rector to some boy's heart, speak a word for Christ, and the work of His Kingdom which needs the consecration of all the best boys. If they are of the right kind there cannot be too many to do the work which is crying out to be done, both at home and abroad.

Samuel's first message as a prophet was a sad and stern one; but because he was sincere and straightforward, Eli accepted the message as from the Lord, as it was.

Samuel was afterward recognized by all Israel as an accredited prophet, and through him they came to look for the messages of the Lord. Having a representative to speak for the Lord was the beginning of the centralization of the tribes into a nation, now so sadly needed.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ST. CYPRIAN AND THE PAPACY.

To the Editor of The Living Church:

I WAS much interested in Fr. Coppens' reply to Bishop Whitehead's letter, and beg to criticize his quotation of St. Cyprian *in re* the Papacy. Like some other Roman controversialists, Fr. Coppens deftly omits passages from his quoted author, which materially alter the complection of their meaning. Our only way to meet this, is continually to quote the *whole* passage. Fr. Coppens says the Catholic doctrine of the Papacy "teaches that the Bishop of Rome, as such, is the successor of St. Peter, the Head of the Church, the Vicar of Christ." And then he proceeds to quote thus: "Already in A. D. 260, St. Cyprian spoke of Rome as 'Peter's place, the Chair of Peter, the principal Church, the source of unity of the priesthood' (*Ep ad Corn.* 55, 14)." True, dear father, true, S. Cyprian says all this that you give him credit for, but why didn't you quote *all* that he wrote on this subject, besides this one little passage in his 55th epistle to Cornelius? You must have read his *Treatise Upon Church Unity*, surely. As an explanation of the passage you have quoted, where St. Cyprian calls the Church of Rome "Source of sacerdotal unity," or, as you translate it, "source of unity of the priesthood," the following from his "*Treatise*" will show what he meant. "In order to show forth unity," he says, "the Lord has wished that unity might draw its origin from one only. The other Apostles certainly were just what Peter was, having the same honor and power as he. All are shepherds, and the flock nourished by all the Apostles together is one, in order that the Church of Christ may appear in its unity." Now, I am aware that in some manuscripts there has been added after the words "power as he," "*Sed primatus Petro datur ut una Ecclesia et cathedra una monstretur*," but it is useless to waste time in explaining an interpolated text. It was so regarded by Baluze, who prepared the edition of the works of St. Cyprian, published subsequently by the Benedictine Don Maran. This passage was inserted by means of a card.

Fr. Coppens might have quoted St. Cyprian further. As he didn't, I will. In his 45th epistle to Cornelius, he calls the Church of Rome, *root* and *womb* of the Catholic Church. This is pretty strong language, isn't it? But when we know that such expressions were generally employed, in his time, to designate *all* the apostolic Churches, it does not sound so grand. No one denies that the Church of Rome was founded by an Apostle, and so was a *root*, a *mother* Church, but she was not *the* *root*, the *mother* of all Churches, by a long way. Tertullian calls all the apostolic Churches *wombs* and *originators*. He calls Jerusalem "mother of religion"—*matricem religionis*. The first Council of Constantinople called Jerusalem *the mother of all the Churches*. In Africa the title of *matrix*, or *mother*, was given to all the great metropolitan Churches.

And so I might go on indefinitely. It is so utterly useless to attempt to establish historical truth, when our antagonists persist in covering up parts of references, that all one can do is to pound away everlastingly, in continually bringing the search-light to bear on the pages of history, and reveal *all* that is there contained to an ignorant world.

On the whole subject of the Papal controversy, the writer refers your readers to that splendid work, *The Papacy*, by the Abbé Guettée, translated from the French by the late Bishop Coxé.

(Rev.) HARRY HOWE BOGERT.

Aug. 29, 1903.

THE "UNION REFORMED CHURCH" OF NEW YORK.

To the Editor of The Living Church:

THE letter of the Rev. R. H. Wevill in your issue of this week contains several statements which cannot be passed by in silence by one who knows anything of the conditions to which he refers. Entirely apart from the argument as to the issuing of letters of transfer to members, Mr. Wevill stoops to invective and ridicule in his reference to an organization which,

while it is in a different communion from his, is just as much in earnest in its endeavor to advance the coming of the Kingdom of the Saviour whom we all serve, as is St. Alban's mission, of which Mr. Wevill is missionary in charge.

The Reformed Church in America, of which the Union Reformed Church of High Bridge, New York City, is a part, is one of the most dignified of what Mr. Wevill doubtless would call the denominations. It has a liturgy (not "liturgies of all kinds"), which is as dear to it as is the Prayer Book to members of the Episcopal Church. In it is a Communion Office which is hallowed by tradition and dear memories, but the writer has never heard its use referred to as a "High Celebration." The Reformed church in America is not a "department store in religion," but if Mr. Wevill and his friends choose to refer to it as "Methopalian-Presbyterianist," they but compliment it for a spirit of Christian unity which St. Alban's mission should also have.

The writer must, furthermore, strongly except to Mr. Wevill's statement that "Church people, moving into the neighborhood . . . were bagged," and "their letters confiscated." Apart from an apparent lack of dignity in the language, which is merely noted in passing, it must be stated that if former Episcopalians chose to attend the Reformed church at High Bridge—there being no Episcopal church or mission in the neighborhood—and willingly remained in the Reformed church, when, afterward, an Episcopal mission was started, I submit that the reflection—if any be called for—is on the Episcopal mission, and not on the Reformed church.

As a matter of fact, Mr. Editor, the writer is in a position to know that in New York there exists a sincere admiration and even affection between leading men in your Church and in the Reformed Church in America. The local history of the two bodies is so closely interwoven (as would be apparent from an examination of the records of Trinity parish and the Collegiate Reformed Church of New York), that a community of interests, entirely apart from ecclesiastical differences, has existed for many, many years. Absurd and irritating statements, such as those made in your columns by Mr. Wevill, might serve to break a friendship that all true Churchmen should be interested in maintaining.

Yours very sincerely,

New York, August 29, 1903.

JAMES HUNTER.

SCHOLARSHIP AND THE REVISED VERSION.

To the Editor of The Living Church:

WE HAVE just this week seen our communication of the 29th July in yours of August 15th. It was not written for publication, though you seem to have thought it was, but was simply intended as a private request that either yourself would say something on the subject alluded to or you would get someone else to do so. As, however, you have already gotten us substantially in your columns, we hope you will allow us to add the following:

It is the trend of arguments presented by *The Churchman* and contributors who agree with its Arian spirit and policy, to leave the impression on the popular mind that Orthodoxy stands on ignorance and incompetent scholarship, whilst heresy and attacks on the faith are based on the most solid learning and invincible thought. This is covertly an insult of the Evil One to the Church and our Master. For by it is insinuated that the True Faith is unworthy of being accepted by well-informed or intelligent people, in other words, that the Word of God cannot consistently appeal to the human mind for acceptance or the faculties of the human spirit for just appreciation.

In reference to this unworthy sneer against the Faith—that its only safeguard is ignorance—we respectfully desire to venture a slight refutation by stating one or two facts in connection with two or three scholars who have given their unqualified allegiance to Orthodoxy, and have not expressed such a dreadful apprehension of the King James Version as to imply its "inaccurate" character and manifest a desire to substitute in its place the only (!) scholarly and learned translation, an Arian (?) version.

The first we speak of is Edward Bouverie Pusey, educated largely in Germany under Eichorn and Freytag, and otherwise so well known that it is hardly necessary to speak of him as a scholar.

Time has been when the mere mention of Pusey's name would have raised an outcry all along a line that is now in many cases reforming under the banner of the truths vindicated by his learning, but it may be a matter of gratification, when

known by those who have been comforted by knowledge derived from the works of this great man, that (so we have been informed), he once said: "I have been through all the Rationalists ever wrote, and it is all dust and ashes." By an inquiry at a certain Public Library once, we found that a copy of Pusey's *Commentary on the Minor Prophets* had been placed in it by way of contribution, and as reference book, by a Methodist preacher. Truly there are some even outside of the Church who have a good opinion of Orthodox scholarship.

Another orthodox insignificant (?) is Bishop Christopher Wordsworth. Farrar speaks of one of his commentaries as "weary," because Farrar was a "popularizer" and unable apparently to sustain a patient and faithful examination where great learning was required. He was somewhat like Voltaire in his cast of mind and not a few of his principles. He must have a crowd and be read at any cost. But Chevalier Bunson, one of the foremost Rationalists of his day, said substantially of Wordsworth's *Athens and Attica*, that it was the delight of learned Germany.

We do not know what the scholarship of *The Churchman*, or its contributors—Rev. Mr. Tyson for one—would say of it.

Again there is Liddon, without whose works no good orthodox library is complete. His is a style peculiarly attractive in a temporizing age when men substitute soft words for truth and an insinuating manner when they would stab it. Strong, clear-cut, elegant, historical, believing, without cant or hypocrisy and snuff, he comes to the point and never takes off his hat, shuffles his feet and says, "Gentlemen, I teach Christianity, but—a beg pardon, I hope you will excuse me for doing so." He is good old-fashioned square orthodox and we like him very much. He is kind, also, but not to be cowed or cajoled by sham and pretense.

It is hardly necessary to speak of Bishop Horsley, who in the past exposed Priestley's ignorance and sophistry, or Bishop Bull, thanked by Bossuet and French Bishops for his defense of the Nicene Faith, or Hooker, extorting by his works the admiration of a Pope. Numerous others might be mentioned, but enough, we think, has been said to suggest to the laity, that they make inquiry carefully before they allow themselves to be trapped into the notion that the orthodox guides they have hitherto trusted in are and have been incompetent, and that the first thing necessary in order to emancipate their minds is to cast away the faithful old King James' Version and take up with some new tassled pastboard the translation in its stead. Sewanee, Tenn., Aug. 29th, 1903. CHURCHILL EASTIN.

[We must express regret that in publishing our correspondent's former letter we were publishing what was intended for a private communication. The letter bore every evidence of having been written for publication, and it did not occur to us that such was not its purpose. We may add that, altogether apart from any questions as to the acceptability of the Revised Version, we feel that our correspondent has unwittingly done injustice to *The Churchman* and its recent contributors and correspondents on that subject. We had not interpreted them in the sense our correspondent has given to them.—EDITOR L. C.]

"THE SOURCE OF POWER."

BY THE REV. DR. J. C. QUINN.

"If thou canst believe, all things are possible to him that believeth" (Mark ix. 23-29).

WHY do Christians generally have so little power? God intends all Christians to have power and to work for Him and with Him for the salvation of men. Is there a secret of power open to any disciple and to all the Church? Christ means His Church to be a success, not a failure, in the work entrusted to her in the great commission. "The secret of the Lord is with them that fear Him."

Let us go to Christ and ask Him, with all our hearts, whether He can give us an indication of the secret of power sufficient to enable us to cast out the demons of society, so far as we come within the range of their evil influence.

The secret of power lies in three things according to the Scripture before us—Faith, Prayer, and Fasting. It is to be noted here that there are two kinds of men that cannot exercise great faith—the self-indulgent man and the man that restrains prayer. How can I have confidence in God unless I see Him by faith? "He that cometh to God must believe that He is." We must, like Moses, see Him who is invisible. "We walk by faith and not by sight."

Again, there must be the complete devotion to God and renunciation of a world opposed to God, implied in prayer and fasting, these latter being the home of faith, in which alone great faith can be exercised. It may be asked, Why is faith so important? Or, Why does God make His omnipotence man-

ifest even through a man of weak faith—faith as a grain of mustard seed?

Because faith puts the matter into God's hands and leaves it to God's will, wisdom, and love, and believes it is His work to do it, and that if man has anything to do with it, God will guide him to just the right thing to do, and to say under the circumstances. Faith never dictates to God what He shall do, but believes in His will, believes that will may become ours, discovers the point where His will and power and our will and power coincide, and at the same time discerns that it is God's will, God's goodness, God's power, if we have any will, or goodness, or power, at all. "For it is God that worketh in you both to will and to do."

It will never do to believe anything which is not God's will. Having found God's will by prayer and the reading of the Word, we can be mighty in God, and through God, to do anything God means us to do, and to be anything He means us to be.

To believe anything but His will is to believe a lie. This was the secret of Christ's power when on earth—the perfect harmony of His will with the will of the Father. "I do always those things that please Him," saith Jesus. This is the plane on which we must live and work, if we would have power with God and men. Here is the secret of power. Practically, anyone would be omnipotent in his own sphere of operations, who never desired to do anything which God did not will him to do, and who always did what God would have him to do.

Faith is not creative any more than a mustard seed is creative. It would seem that some earnest souls thought that faith did the work accomplished *through* faith. But faith is simply the spiritual state or channel through which God works His wonders in grace and providence.

The soul wholly given up to God, and belief in God's will and ready to do or suffer His will, is just the soul God can and will use, in His work. Such an one was St. Paul, who said, "Lord, what wilt Thou have me to do?"

There is nothing He will not do for him, and by Him that it is His will to do, for such a soul will not desire anything contrary to God's will. Even if God should delay the answer or deny it, it will be because it is more for the divine glory and good of the soul to be thus delayed or denied. God doeth all things well. Matthew Henry well observes: "Prayers of faith are filed in heaven and are not forgotten though the thing prayed for be not presently given."

Thus true faith always believes in success, because God never fails. Therefore, "all things are possible to him that believeth." Shall we follow Him? Shall we learn of Him?

Learn to sit still and to let Him have His way with us, till He takes us up and fills us with His Spirit, so that we may be vessels meet for the Master's use, prepared unto every good work.

SIT FORWARD!

BY THE REV. ARTHUR GORTER.

IT IS a common fault of many congregations to sit in the back of the church, filling up the back pews first, and forcing late comers and strangers to sit in front of them.

While at first thought this matter seems to be one of small moment, when considered, it proves to be of much importance.

In the first place, what has been aptly called a "bald-headed church," is very discomfiting to the minister who has to speak across a non-conducting air-space, and necessarily to raise his voice to overcome the distance.

Secondly, the singing and responsive reading are irreparably spoiled, and all who wish to take part in the service are discouraged by this same "air cushion," and, unlike the minister, they do not have to keep on, so they give up in disgust.

But the third reason is perhaps more vitally important than either of the foregoing. Strangers who do not know how to follow the service, being forced to sit in front of the already assembled congregation, have no one to follow, become confused and embarrassed by the changes of posture and ritual acts; and are discouraged from coming again.

Another small but important matter is the inconsiderate habit of usurping the end seat in a pew and forcing others to climb over one's feet.

Christian courtesy and good sense should govern both of these practices, and a little thought will convince of the benefit of a little unselfish consideration.

MEN elect whether or not they shall belong to the spiritually best by accepting or rejecting the gift of vision.—*The Outlook*.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont."
"A Child of the Covenant," etc.

CHAPTER XVIII.

CHARLIE'S SCHOOL.

CHARLOTTE LINDSAY'S education had been, on account of circumstances, woefully neglected, so far as a systematic course of study is concerned; but the girl grew like Wordsworth's Lucy, a pupil of that Nature, "which never yet betrayed the heart that trusted her." At twelve years of age, she was a pale flower whose sensitive petals open in the darkness of the forest, possessing a fragrance of beauty all its own. There was in her nature, though early schooled to sorrow, a buoyancy of spirit which readily forgot care; and it was but natural that this joyousness should in time assert itself as the keen edge of grief became dulled with the passing years. Highly imaginative as she was, solitude could but foster her fancy, and the free mountain life impart to the girl an added touch of wildness and grace. Pointer's affections had become somewhat divided between his invalid master and his young mistress, whom he escorted in the woodland rambles; and with Pointer for company, Charlie felt fearless of the shadows in the fairy dell. She had a fancy for carrying there in mild weather her books to read—for she read voraciously, after her own fashion—or the letters which came now and then from the far-off English cousin, who wrote long accounts of his studies and sports at Eton, feeling sure of his little Charlie's interest and hoping to amuse her in what Neill thought must be a very lonely life. He was a kind-hearted boy, fast approaching man's estate in development of brain and stature. It was what he considered a dutiful affection for his distant young kinswoman to steal an hour now and then from his more congenial pursuits to write her a letter or so in the course of the year. To Charlie, however, Neill's letters were a part of himself, as real as any associate of her strange youth peopled constantly with imaginative beings; and the sight of her cousin's firm, legible handwriting, the reading of his somewhat rhetorical sentences (for Neill had acquired a certain lordly style of composition in those Eton days) filled Charlotte with a certain awe; for she was but a poor penman and sighed frequently over the appearance of those blurred scrawls which constituted her efforts in the literary line, and over which Neill Morgan could scarce be blamed for smiling. He also smiled over Charlie's characteristic originality of expression.

But Charlie was ambitious in her way, and had concocted a great scheme in her mind, for which she enlisted the sympathy of the ever ready Pointer. So it happened that the two comrades came one May morning together to the fairy dell, Charlie carrying a shawl, two books, and some writing materials in a pretty portfolio which had been sent her the previous Christmas by Neill.

"Now, Pointer, you sit there, by the stump, and take care of my books while I spread out the shawl and arrange my fairy boudoir" (thus she styled her woodland room), and Charlotte proceeded with grave energy to fulfil her self-constituted task, while Pointer sat beside the stump in solemn dignity, her soft brown eyes following the movements of the lithe figure flitting to and fro. Charlie had artistic taste; she first spread out the crimson shawl in the centre of the moss carpet beneath a small walnut tree; then she placed a wooden box—brought the previous day—in the position of a table, upon which was laid the portfolio. Then she sat down, saying to Pointer, "The writing lesson must come first, doggie, because it is the hardest. In six months' time I mean to write as well as my cousin, if he is an Eton boy, and I am only plain Charlie Lindsay, who has never been to school in her life. I do not wish to grow up in ignorance, if I am to be mistress of Monteagle some day, as Uncle Graeme says."

Thereupon Charlie drew from the writing desk a copy-book, over which she toiled for some time with great patience and diligence. Pointer was the best of schoolmates, keeping as quiet as possible, indulging in a short nap; but ready to open her brown eyes at the slightest sound.

"There! that is over," exclaimed the girl, viewing her chirography with undisguised satisfaction. "I never realized before, Pointer," she added, wiping her pen and replacing it carefully in the little desk, "how very much practice can help one.

Now if I can just make up some beautiful sentences to put in my next letter to England, I shall feel that our new school is a success. Pointer, bring me the books now."

The dog looked inquiringly across to the improvised table; then at the stump where lay the books, as if doubtful whether it were prudent to take such valuable articles between her teeth. Charlotte laughed merrily as she pulled a small basket from beneath the box and walking over to the stump laid the books in it and held the handle to Pointer's mouth.

"This is your part, Pointer," she said quaintly, "every day to bring the books in the basket and take them back again. It is time for the composition lesson," added the young mistress, opening the book at random. "Oh, I do believe here is just what I want—these specimens of letter-writing by accomplished men and women. I'll model my own style after Cowper, the poet Neill wrote about. The very idea! I wonder if he will recognize the change? Of course I will alter the words to suit the case."

After some further reflection, the portfolio was opened a second time, and a sheet of letter paper prettily tinted and headed with the initial "C" in gold lettering, was duly prepared for the reception of the following epistle:

"MY DEAR COUSIN:—I should grumble at your long silence, did I not know that one may love one's friends very well, though one is not always in a humor to write them. Besides, I have the satisfaction of being perfectly sure that you have at least twenty times recollected the debt you owe me, and as often resolved to pay it; and perhaps, while you remain indebted to me, you think twice as often as you would do if the account was clear. These are the reflections with which I comfort myself under the affliction of not hearing from you. ('My, what a queer page that is!' exclaimed Charlie, 'but the writing looks real well, for me.')

"I thank God for your friendship, and for all the pleasing circumstances here; for my health of body and perfect serenity of mind. ('That's true anyhow, if the other part isn't,' murmured the girl, as she laboriously continued the copying.)

"Not that I think myself sufficiently thankful, or that I ever shall in this life. The warmest heart, perhaps, feels by fits, and is often as insensible as the coldest. This, at least, is frequently the case with mine, and oftener than it should be. But the mercy that can forgive iniquity will never be severe to remark our frailties. To that mercy, my dear cousin, I commend you, with earnest wishes for your welfare, and remain your ever affectionate cousin, "CHARLOTTE LINDSAY."

"Now," said Charlotte, folding the letter with a pleased smile, "though I would like very much to tell Neill about the boat ride with Eleanora last week when we broke an oar and nearly got drowned, but Mr. White came to help us; and how much Uncle Graeme enjoys the wheeled chair Mr. Lee sent him, a few days ago, I won't 'spoil the effect,' as Douglas used to say, by adding a long postscript. I do hope Neill will like this new kind of letter and will answer it soon; but dear me! if I had to write so many hours a day on Latin exercises and examinations as he does, I'm sure I'd never write another letter. Why! my hand is as tired as can be, just with that copying. Pointer, there won't be time to read the History of Virginia this morning, as we intended, because the sun says it is noon, and mamma will be looking for us. Come, Pointer, take the basket." And off the two started for home.

Neill Morgan read Charlie's letter with a puzzled air one day as he stood on the green opposite old Windsor, but presently he burst into a fit of prolonged laughter,

"How did the child get hold of old Cowper? Well, that is a joke. Poor little soul, she thinks I'd rather read this scholarly effusion than her bright speeches, fresh from Monteagle walls. I must disillusion her gently. Let me think awhile," and he walked off, whistling, to join the other boys.

Neill's answer came much sooner than Charlie had expected, judging by the former intervals between the letters exchanged, and she took it to read in the fairy boudoir, where, true to her resolutions, the little maiden had continued to "keep school" with Pointer, every fair morning. She opened Neill's letter eagerly and read:

"MY DEAR COUSIN:—Here we are safely deposited among the rural solitudes and romantic beauties of Hyde Park! London, at this season, is a mere deserted village."

"Shall I attempt, in a single page, to describe this gigantic city? ('Why, how queer that Neill is in London!' exclaimed Charlie, with a puzzled air.)

"Such an achievement would resemble that of Crockford's cook, who distilled a whole ox into a basin of soup. Though

Bonaparte struck out the word impossible in his vocabulary, it remains in mine, and falls, like an extinguisher, upon all my hopes of succeeding; but take Lord Byron's sketch, in full of all demands on ordinary pens:

"A wilderness of steeples peeping,
On tip-toe, through thin sea-coal canopy,
A huge, dun cupola, like a fool's cap crown,
On a fool's head—and there is London town!"

("Dear me!" cried Charlie, somewhat wearily, "I can't think what this queer stuff means, and it is so long—ten pages!")

"Some skilful physician once remarked that England would certainly go off in apoplexy at last, because the circulation of her extremities grows daily more languid, while everything tends to the head; and it gave me some idea of the enormous scale which London is on now, compared with former times, to hear, that forty years ago, the mail left this for Scotland with only one letter, and now the average number that departs from the metropolis every morning is 80,000.

"How insignificant my own epistle will appear among so many! and we ourselves, after being accustomed to occasion some sensation at inns and villages in the wilds of Wales, feel now reduced again to obscurity, like Cinderella, when her carriage was turned into a pumpkin, her horses into mice, and herself into a mere nobody." ("I like that about Cinderella, but I don't know what it means put in here!")

"It is highly diverting to watch the incessant stream of anxious, busy faces, unceasingly passing our window. Everyone is, of course, pursuing some favorite object, compared with which the whole world beside is insignificant, and all will at last come under the pen of their respective biographers, either in quarto or duodecimo, in magazines, journals, or penny tracts, in the Newgate Calendar, or the annual obituary."

* * * * *

("What can those funny stars mean? There are some of them in the old Rhetoric, I remember. Well, I suppose I must finish reading this"—picking up the last sheet and resuming.)

"Our correspondence is now about to terminate, as all correspondences ought, by a happy meeting ('I wonder if Neill can be coming to America!') which will take place delightfully soon, for A. says, with railways and steamboats, no one place is more than a hop, step, and jump, from another. In the meantime I shall say no more, but follow the very judicious advice of our favorite Cowper:

"Tell not as news what everybody knows,
And, new or old, still hasten to a close."

"Your cousin,
"NEILL MORGAN."

"This is the queerest letter I ever read!" mused Charlotte, fingering the closely written sheets and regarding Pointer with a look of amazement in her blue orbs.

"I don't believe a word of it, either, there, now! I know Neill isn't in London, because the postmark is Eton," and the child sat thinking, gravely, for a few moments; then she raised her head, jumped from her improvised seat, snatched up a worn volume and began turning the pages with eager fingers.

"I thought I remembered those two lines about Cowper. Here they are! Well, I do declare, if he hasn't copied the whole of Sir Walter Scott's letter—almost all of it, anyhow! If he isn't a funny fellow, Neill Morgan, to be sure!" and Charlotte, laughing merrily, turned to Pointer, who was wagging her tail as if in appreciation of the joke, and said, with uplifted forefinger: "Pointer, 'the tables are turned,' as Uncle Graeme said when I shot the tame duck for the wild one! Hurrah!" tossing her red cap high into the air, "let's have a race!" and a race they had, which gave vent to Charlotte's feelings and brought unusual color to her pale cheeks.

The next week the post started on its way to England a short letter addressed in Charlotte's handwriting, the contents of which were:

"DEAR NEILL:—Your letter was received. I don't like Sir Walter, except in the Waverley Novels, do you? Uncle Graeme calls him a 'trifle long-winded.'"

"I have learned to load and fire a gun—a small one—but I can't kill birds and squirrels yet; nor ever will, I think. Is the peacock still alive? Don't you think my writing improved?"

"Your loving
"CHARLIE."

To the above came a reply from Morgan Terrace, where Neill had gone for the summer:

"DEAR CHARLIE:—Sir Walter is long-winded, but his style I like better than Cowper's. There is somebody else whose

style I admire better than either—for a constancy. Can you guess? I passed my exams. fairly well, and am back home for a vacation. The peacock is gorgeous! Some day I shall try to come to Virginia to see you in your mountain home; but Morgan Terrace is the most beautiful place imaginable, and my ponies are in splendid trim.

"Yes; your handwriting is much improved.

"Your cousin,

"NEILL."

(To be Continued.)

HAMON-GOG.

Walls o'er the misty Atlantic re-echoing o'er the Pacific,
Walls as from nations in anguish who dread what may happen to-morrow,
Fill earth and sky with their dissonance, moaning like winds of November,
When Nature dismantles the forest in lonely and wide desolation.
Rosh with his cohorts of thousands is gathering strength for the conflict,
Riders and horses caparisoned, ready to rush to the onset,
Wait for the call of the trumpet to sound the advance to the battle;
And with him are leagued for the struggle the sons of the alien and stranger,
Numerous, eager, and swift, like locusts which eat up the harvest.
Rosh, the predestined of nations, foreseen in the visions of prophets,
Marshals the hosts of the mighty ones gathering fast from the North Land,
Nation with nation uniting, which once were at variance and hostile,
Coming like brothers to brothers, who once were estranged from each other.
Gather there now from the Westward the ships from the regions of Tarshish,
Ships from the Isles of the West, where God from of old made provision,
Ploughing the billows which foam with a presage of battle and ruin—
Ruin more awful and dire than ages and ages of slaughter.

Woe unto Rosh and the hordes of the alien and stranger accursed!
Woe unto those who profane the land of a holy remembrance!
Now shall the vengeance, restrained through ages of wicked presumption,
Burst with a tempest of brimstone and hail from the hand of Jehovah!
Walls from the tempest-tossed ocean, and desolate cries on the mainland,
Groans of the nations, in anguish, who shrink with the dread of the morrow,
Fill earth and sky with a dissonance, harsh as the loud lamentations,
When cruel Tisiphone scourges the souls in Tartarean bondage.

Night settles down and o'er shadows the face of the mainland and ocean,
Night the most awful since God in His wrath smote the first-born of Egypt;
Darkness and dread brood in concert o'er mountain and valley where silence
In whispering shadows rehearses the fate of the horse and the rider.
Blackness of darkness comes down, and the hot waves of vapor ascending
Stifle the war-weary soldier, who curses the struggle for conquest,
Curses the hopes of ambition which challenge the anger of Heaven;
Then, grasping his sword, leaps in frenzy to grapple with dangers impending.

Hark! Loudly a bugle is calling, the noise of an army advancing
Is heard from the Westward, and nearer resounds the approaching
of horsemen;
Bugle now answers to bugle, and tumult is answering to tumult,
Awful and dread as when earthquakes are rending the rocks and the mountains!
Suddenly flames in the darkness a flash as if thousands of lightnings
Blended in one dread convulsion were hurled from the hand of Jehovah;
Then for a moment the silence of destiny hangs in the darkness—
When instant and dreadful, o'erwhelming the horse and the rider, the fury
Of Heaven in hot thunderbolts falls, as when, rent from the brow of the mountain,

The avalanche sweeps to the valley in headlong destruction and ruin!
Rosh and his multitudes, ignorant, deeming their foes are upon them,
Grapple with all who oppose, and smite in the darkness each other;
Wild consternation and frenzy urge onward the havoc and slaughter,
And what is not done by the sword is done by the vengeance of Heaven.

Over the field of fierce conflict comes there a silence of horror,
Lightnings and thund'ings are ceased, and morn hastens over the mountains,

Morn with a rosy effulgence now lights up the earth, and discloses
The slain in the Valley of Hamon—a feast for the vultures and eagles.
Gather there now on the mountains, assemble there now in the valleys,
The hosts from the Isles of the West, the elect from the regions of Tarshish,

Armed for the battle which ages long past had expected, now ended
And fought by the arm of Jehovah with man in his impotent blindness.

Praise to Jehovah, O people! The Lord was our strength in the battle;
Praise Him, O Israel, praise! till the mountains and valleys re-echo
With gladsome hosannas, and Zion has heard her Restorer has triumphed.
Who gives her the might and dominion to rule o'er the nations for ever!
Markdale, Ontario. J. R. NEWELL.

WHAT IS TRUE REST? Not idleness, but peace of mind. To rest from sin, from sorrow, from fear, from doubt, from care—this is true rest. Above all, to rest from the worst weariness of all—knowing one's duty, and yet not being able to do it. Perfect rest, in perfect work; that surely is the rest of blessed spirits, till the final consummation of all things.—C. Kingsley.

WE ARE NOT sent into this world to do anything into which we cannot put our hearts.—John Ruskin.

The Family Fireside

SOLDIERS.

If I were only a soldier
I would ride away to the wars,
And I'd wave my sword and lead the charge
Under the Stripes and Stars.
But mother says my little crutch
Is a mighty weapon, too,
And that many a foe is put to flight
When he hears its brisk tat-too.

Soldiers are sometimes wounded,
And come back home from war
With medals glittering on their breasts,
And many a glorious scar.
But mother says some soldiers
Have fights that no one knows,
And that aches well borne are just as fine
As wounds received from foes.

Then when the war is over
And all the fights are won,
How the people cheer when the men come home
And their splendid work is done!
But mother says my dear wheeled chair
Is a fine triumphal car,
And that many a voice will shout for joy
When her boy comes home from war.

FLORENCE EVELYN PRATT.

"AT JESUS' FEET"—THE PLACE OF BLESSING.

A MEDITATION.

BY THE REV. DR. J. C. QUINN.

"Which also sat at Jesus' feet and heard His word."

SITTING at the Master's feet should be the prevailing habit of every Christian.

We live in better days than when Jesus was on the earth. Now He is more infinitely nigh to us by His Spirit, than He ever could be in His body. Have we not His promise, "Lo, I am with you alway" (all the days)?

Is His presence a reality or a myth to us? He is present, though we may not recognize His presence; day by day His audience chamber is open to the wants of man; day by day still the Master waits—to bear the burdens, to teach His will, to guide with the skilfulness of His hands. Jesus still waits in our midst: to-day the same that He was yesterday, and will be forever.

And how do we treat Him? (1) We come to Him with some great burden of sorrow or pressing care, (2) or for guidance (3) or for teaching. And we have so far failed to obtain the relief we sought. Why? Let us look into this matter closely: We have sat at the feet of many masters, we have gone through many schools, and now we have come to the only one who can teach. We begin to enter the school of Christ, we have turned aside from the busy world, and have sat down at His feet to learn of Him, and our first lesson is that none teacheth like Him.

But that He may become our Teacher: (a) He must have His own way with us.

But we come to Him full of our own way and our own thoughts, and we presume to tell Him what *we* think, what we had heard, what we know, what we surmise, we give Him our thoughts about Himself, we talk to *Him*, and all the while we wonder that we get no speech from Him.

But the Master's thoughts are not as our thoughts. While we speak He must needs be silent. His voice will not be heard mingling with our puny speech. For the great Master has no truth to discuss, no doctrine to propound, whose validity may be decided by the vote of His disciples; there is no question of open issue. He speaks with authority. Every word He utters is proven. Every sentence is sure to be received or rejected, as we value life or death.

(b) So He waits till *we are quiet*. He quiets us that He may teach. In the silence, in the darkness, perhaps of one of life's midnights, He will speak and we shall hear this voice.

Do we not want just this—the silence—the sitting *still* at His feet, and hearing *His Word*?

(c) In the sound of many voices, speaking, it may be, of the Master, perhaps we have missed the Master's Word. In

the confusion of many thoughts we have missed the Master's thought, and so have been without the key to the whole.

Now we are longing to learn of Him. Let us ever keep in mind the conditions we must meet:

(1) Let Jesus have His way with us.

(2) Let us be silent at His feet.

(3) Let us be attentive to Him alone. "Speak Lord, for Thy servant heareth."

"Master, say on."

"So, I will stand upon my watch and set me upon the tower, and will watch and see what *He* will say with me."

Sitting at Jesus' Feet!

Have you taken this position yet?

This is the place of power—of endearment. As you sit there silently, you are at once blessed. Sitting is the attitude of rest, of confidence, of communion, of waiting. "Shake thyself from the dust, arise and sit down" (Isa. xxxiii. 15). Rest and be quiet, and He will give you strength for service.

The first word we need when we come into His presence and sit down at His feet is, "Peace, be still." And as we sit on and on, the calm seems to grow into the great hush of His presence, and we realize that we are in the presence of a King, that we are now in the throne-room of the mighty God. And all is quiet there, for all is power, all is peace, and all is love.

May we not regard this as a part of what He meant when He said, "We will come in unto him and make our abode with him"?

Are we coming to His feet? Let us honor the Master by leaving our burdens at His feet, and arising up free and joyous, as His love and faithfulness would have us to be.

THE STRENGTH OF A BOY.

BY EDNA ST. JOHN.

GROWN-UP people seldom realize the ceaseless activity of children, and they forget that tender little muscles tire more quickly than hardened, mature ones. A strong, healthy boy is always doing something that requires muscular exertion. His proper development demands it. "Doing nothing all day" does not characterize him. So, when evening comes, with kindling to cut, wood to bring in, plants to sprinkle, or hens to feed, and the boy says he is too tired to do it, think of all he has been at during the day, believe him without jarring his unstrung evening nerves by scolding him for "playing" until he is too tired to do his "work." It has been all work to him and his imagination has been transforming and ennobling it, if he is the right kind of a boy.

Here is what an eleven-year-old did on one vacation morning: Went to the postoffice and the store at 7:30, bringing back an armful of packages and letters; took a music lesson an hour long; fed and washed his pet tortoise until the animal's shell shone like glass; found, caught, killed, and skinned a five-foot red racer snake; stretched the skin, fastening it laboriously to a long board with pins, then salted it; brought in a big arm-load of wood; gathered sticks for a fire in the orchard, in which he heated an iron rod red-hot and bored a dozen deep holes with it in a log, for some purpose that he had in mind; chased, caught, etherized; and mounted a beautiful butterfly; gathered up his rubbish, washed his face and hands, and was ready for a hearty dinner at twelve.

This boy, like all others, is always just as busy as he was on that particular morning, and anyone who considers how fatigued he himself would be from an equal amount of exertion, though it may have been better directed or to a presumably more profitable end, will never say again: "I cannot see what you have been doing all day to make yourself tired."

As a matter of fact, children do much more than grown-ups, and too much help about the house should not be expected from them in addition to their play. Little bodies and little brains have had their growth stunted by over-work.

If you work ten hours a day, and there are evening chores to do, remember that the boy has perhaps already worked twelve hours, and share the remaining tasks with him, so that he may get to bed early and not lie awake from over-fatigue.

THE ORANGE SECRET.

IT WAS told me by Maritza, a little Greek girl, in far-away Turkey; and I am going to tell it here and now to everyone, because I have never found any American child who had discovered it.

I was finishing my breakfast one morning, when I heard a little sound at my elbow. It was Maritza, who had slipped

off her shoes at the outer door, and come so softly through the open hall that I had not heard her.

After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left on a dish on the table. One of them was big, and the other quite small.

"One orange is for you," I said, "and the other you may carry to Louka. Which one will you give to him?"

Maritza waited a long time before answering. At any time she would have thought it very rude for a little child to answer promptly, or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over, and then the other. After a little more urging from me, she whispered, "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said:

"But why don't you give Louka the small orange? He is a small boy."

Maritza dug her little stockinged toes into the carpet and twisted her apron hem before she answered.

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces, and the other only eleven. Anna would not like to take six pieces if I only had five."

"You cannot see through the orange skin, Maritza, to tell how many pieces there are. How do you know?" I asked.

Then Maritza told me the orange secret, and this is it:

If you look at the stem-end of an orange, you will see that the scar where it pulled away from the stem is like a little wheel, with spokes going out from the centre. If you count the spaces between these spokes, you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell, as Maritza did, how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps, away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells, or makes some of them outgrow the rest. Then the number of cells is fixed, and, no matter how big, and plump, and juicy, the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange.

The next time you eat an orange, try to find out its secret before you open it.—JULIA E. TWICHEL, in *Little Folks*.

IN THE QUIET SUBURBS.

A TRUE STORY.

SOMETHING was said about the growth of mental troubles, and we passed a house in which there had been a serious case of dementia. A woman past three-score had been for upwards of a year subject to aberrations, which were never violent, but which frequently led to outcries. The disease had passed, and sanity had been restored.

Only half a square off was a house in which the unhinged brain had never recovered its balance. Neighbors had often seen the unfortunate as he sat on his porch or looked from his window. He had been prominent in a large religious denomination, had held a number of pastorates, had acquitted himself with credit as a man of brains and character. The forehead and the eyes told of genuine ability, but some disease had caused incurable derangement. It may have been over-study or prolonged exertion: at all events some of the machinery of the mind was disordered, and there was a gradual decline which lasted until the soul passed into eternity.

Close by was a person whose years verged on womanhood, but whose mind was that of a baby. In early infancy a careless servant had dropped the child upon the floor, and the concussion was lasting in its effects. The afflicted one grew up without what is called intelligence, although with strong affection. It was impossible for her to learn what others learned, or to play as others played. The stunted life lasted until eighteen years had passed, and then the little mind passed into the land of Infinite Wisdom. Near by was a woman old enough to be a grandmother, but helpless, unable to perform the simplest labors of the household. In her early years a practical joker had frightened her, and she never recovered from the shock. For a time she found a sort of pleasure in watching the sports of children, but gradually her consciousness grew less marked, she became unable to feed herself, and she passed from

a life of few activities into a state of mere existence. She was past sixty when her spirit left her body.

Further down the street lived a quiet matron, fond of household duties, a good hostess, a calm and dignified woman. No sudden strain of disease or sorrow wrenched her mind, but slowly the faculties decayed. The memory ceased to work, the reason shriveled into nothingness, the face lost its expression. It can not be said that the mind was turned, it was simply a case of mental death, gradual death. She walked along the street, leaning on her husband's arm, looking with vacant glance into faces once well known. When at last the news came that her earthly journeys were ended, neighbors recalled her vigorous prime, and were relieved to know that the feet were no longer stumbling in a dark valley.

Across the way lived a woman of exceptional physical force and mental energy. She was untaught, even illiterate, but her native intelligence supplied much of what is learned in schools. Her memory was strong, her sense of humor powerful and her stories of the village in which she had been reared were like Hardy's best sketches. As a rule she was cheerful, but there were spasmodic attacks of melancholy. In one attack of unusual severity she attempted her life. Reason flitted backward and forward, there was an illness, and then the dark evening closed.

The street is a pleasant one. People choose dwellings in it because rents are not high, because it is a restful place after the toils of a business day in a large city, and because of the general air of calmness. But it is singular that so many cases of insanity should have been found in so small an area. Simply count this as one of the "Annals of a Quiet Neighborhood."

AN EMERGENCY SHELF.

A CERTAIN MOTHER (who is a mother in the truest sense of the word) of a growing family of children, has in her house what she calls an "emergency shelf." It is a thing so admirable, so useful that the households not so supplied may be led to inaugurate like shelves after hearing of this one. When any of her little ones comes to the mater familias in question for comfort in the case of accidental cuts, bruises or burns, the emergency shelf is visited straightway and just the right thing found to relieve the trouble.

The first thing to prepare in fitting out the emergency shelf is a set of bandages. These should be made of soft old linen and of different widths, from one-half inch to three inches, the narrow ones being one yard in length and the wide ones some four yards. Every bandage should be rolled separately. To roll them smoothly and firmly is quite a knack, but it can be easily learned. A wad of absorbent cotton is an important addition to the shelf.

This is to be used in small wads instead of a sponge and then thrown away. It is far more sanitary than a sponge.

Other necessary articles are a pair of sharp scissors, a package of needles and spool of white thread to fasten the ends of the bandage which is apt to be refractory if pinned by unskilled fingers, a bottle of carbolized vaseline, a package of safety-pins, a large square piece of linen, or a silk handkerchief, which may be used as a sling; several yards of white cheese cloth and a can of ground flaxseed for poultices. The latter should be kept in tin or the mice may find it. A bottle of collodion for cuts and a camel's hair brush and several yards of rubber adhesive plaster must also find place on the shelf.

It would be well to add several pieces of soft old flannel, as they are always serviceable. Last but far from the least in importance is the arrangement for hot cloths. So few women know how to wring a flannel out of hot water without distressing results to hand and patience that it may not be amiss to describe a simple arrangement for the purpose. Take a yard of coarse crash and make a deep hem at both ends, through which sticks are run. Lift the flannel from the hot water with a stick and place in the centre; now take hold of the sticks and wring in opposite directions. The flannel will be dry and very hot, while the hands have not come in contact with the hot water. When this is applied to the body it should be covered by another flannel and a piece of oiled muslin to keep the heat in.—*The Presbyterian*.

A PRAYER IN THE NIGHT. —

By F. E. PRATT.

O Lord of the evening and the morning, who refreshest all who turn to Thee, remember those whom Thou holdest waking. Guard and defend all who labor, or watch, or suffer, who are in danger or temptation at this hour. Restrain those who seek after pleasure that they forget Thee not. Comfort the anxious and the sorrowful, the homeless and forsaken. Absolve the dying. Bless the newly born. Guard these who are abroad on errands of mercy, especially my own parish priest: keep them safe in temptation and free from bodily harm, and bless those to whom they minister. Remember all who have no one to pray for them, help them, or comfort them. Keep us from the darkness and loneliness of sin, and bring us all at last to the brightness of the heavenly morning, O Father of Lights, O Dayspring from on High, O Light of the Church! Amen.

Church Kalendar.



Sept. 4—Friday. Fast.
6—Thirteenth Sunday after Trinity.
10—Friday. Fast.
14—Fourteenth Sunday after Trinity.
16—Wednesday. Ember Day. Fast.
18—Friday. Ember Day. Fast.
19—Saturday. Ember Day. Fast.
20—Fifteenth Sunday after Trinity.
21—Monday. St. Matthew, Evangelist.
25—Friday. Fast.
27—Sixteenth Sunday after Trinity.
29—Tuesday. St. Michael and All Angels.
30—Wednesday.

CALENDAR OF COMING EVENTS.

Sept. 15—Dioc. Council, Milwaukee.
" 15-18—Conference Colored Workers, New Haven.
20—Consecration Dr. Bratton, Jackson, Miss.
" 30—Dioc. Conv., New York.
Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
" 13—Dioc. Council, East Carolina.
" 15—Conv., Sacramento.
" 20—Pan-American Conference of Bishops, Washington.
" 27-29—Missionary Council, Washington.
Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

THE address of the Rev. RODNEY J. ARNEY is 918 First Ave. W., Seattle, Wash.

THE address of ARCHDEACON CARTER of Tallahassee, Fla., will be Las Placetas, New Mexico, until the second week in October.

THE address of the Rev. BERT FOSTER, D.D., is St. Mary's Rectory, Shelter Island, New York.

THE Rev. ROBERT J. FREEBORN, Dean of Sandusky Convocation, Diocese of Ohio, has been taking duty at St. George's Church, Brooklyn, N. Y., during the month of August.

THE Rev. WILLIAM GALPIN, for nearly ten years rector of St. John's Church, Elkhart, Ind., has received a call to Muskegon, Mich.

THE address of the Rev. CHARLES McILVAINE GRAY of St. Petersburg, Fla., will be, until Sept. 8th, 616 Wood Street, Station D, Pittsburgh, Pa.

THE Rev. J. W. GUNN of Ouray has accepted the rectorship of Montrose and Delta, Colo., and will reside at Montrose.

THE report published some months ago to the effect that the Rev. JAMES P. HAWKES had resigned the rectorship of St. Paul's Church, Dedham, Mass., is now declared to have been without foundation in fact. Although a change is certainly to be looked for in the near future, Mr. Hawkes still retains his position as rector and should be addressed accordingly.

THE Rev. HAROLD MORSE has resigned the rectorship of the Church of the Mediator, Morgan Park, and the mission of the Holy Nativity, Longwood, Ill., and has accepted that of Christ Church, Marlborough, and All Saints', Milton, in the Diocese of New York. Address after Oct. 1st, Marlborough, N. Y.

THE address of the Rev. F. H. POTTS is 53 Malcolm Ave., S. E., Minneapolis, Minn.

THE address of the Rev. W. DUDLEY POWERS, D.D., is changed from New York City to Flint, Mich., of which latter parish he is now rector.

THE Rev. M. N. RAY, late of Oakland, Calif., has entered upon the rectorship of Grace Church, Sheboygan, Wis., and should be addressed accordingly.

THE Rev. R. ALAN RUSSELL of the Diocese of Georgia has become vicar of Mt. Carmel and Albion, in the Diocese of Springfield, and Rural Dean of McLeansboro. He may be addressed at Mt. Carmel, Ill.

DR. GEORGE F. WEIDA (deacon) has resigned his position in the Kansas State Agricultural College and accepted the chair of Chemistry in Ripon College. Address after Sept. 10th, Ripon, Wis.

THE address of the Rev. ROBERT WILSON, D.D., is 75 Coming St., Charleston, S. C.

MARRIAGES.

BOARDMAN-HANEMILL.—At St. George's, Hanover Square, London, August 4th, by the Rev. Allen Hay, vicar of South Mymms, Barnet, the Rev. WILLIAM S. BOARDMAN and BLANCHE BIGELOW HANEMILL, daughter of Mr. and Mrs. G. Cadwalader Hanemill, all of the city of New York.

DIED.

SMITH.—Died at Talequah, Indian Territory, Tuesday, August 18. Capt. J. L. SMITH, father of the Rev. Henry Benton Smith of Fond du Lac, Wis. The funeral was from All Saints' Church, the Rev. L. H. Snell officiating.
"Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

WANTED.

POSITIONS WANTED.

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OFFICIAL.

The Churchmen's Association, Columbia University, New York, will be obliged to the Rev. the Clergy and others for the names of Churchmen who are beginning a course of study at Columbia this fall, and for other information concerning such students.

GRANT KNAUFF, President.

RETREATS.

PHILADELPHIA.—A Retreat for Priests, conducted by the Rt. Rev. Dr. Weller, Bishop Conductor of Fond du Lac, will be held at St. Elizabeth's Church, Philadelphia, beginning Tuesday evening, October 6th, and ending the following Friday morning. Address the Rev. W. H. McCLELLAN, 1606 Midlin St., Philadelphia, Pa.

BOSTON.—The annual Retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, will be held Oct. 12-16. Offertory for expenses. Application to be made to the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

FOND DU LAC.—A Retreat for clergy and seminarists will be held at Grafton Hall, Fond

du Lac, Wis., Sept. 7-10. It will begin Monday with evensong and close with Mass on Thursday. Those who expect to be present are asked to send their names as soon as convenient to the Rev. S. P. DELANT, Appleton, Wis.

The conductor will be the Rev. Father Hughson, O.H.C.

KINGSTON, N. Y.—The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. Fr. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,
AUGUSTINE ELMENDORF,
FLOYD E. WEST,

Committee of the New York Catholic Club.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

* THE Rev. F. L. H. Pott, President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: Miss McVicker, \$50; Emmanuel Church, Manchester, Mass., \$27.88; St. John's Church, Beverly Farms, Mass., \$67.12; Mary R. Ware, \$2; "Constant Reader," \$1; Member St. James' Church, Downingtown, Pa., \$5; Ladies at Christ Church Hospital, Philadelphia, \$3; Mrs. Eliza W. Howe, \$15; Mrs. Charles H. Tweed, \$5; Junius T. Smith, \$5; Woman's Auxiliary, St. Luke and Epiphany, Philadelphia, \$25.

Contributions from givers in the United States, \$13,122.33. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$5,422.72.

New York, August 24, 1903.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operation have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

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ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

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Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD.

General Secretary.

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PAMPHLETS.

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The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop. Improvements in Troy.

A NEW SACRISTY has been erected at the Church of the Holy Cross, Troy (Rev. E. W. Babcock, rector). It is situated next to the organ-chamber, which originally was the sacristy of the church, and is of the same general dimensions. It is a light and attractive room, finished in North Carolina pine, with an outside door toward Federal street. Some of the features that are especially noteworthy are the vestments and altar-linen case, built out from the west wall; the lavabo adjoining it, with swan's neck water spout for cleansing the flagon chalices; and the side-table and bookcase against the south wall, the furniture having been the late Rev. Dr. Tucker's property, and the books a portion of the late Dr. Nathan B. Warren's library. Facing the east wall is a prayer-desk, designed as if to suggest the name of the church; and above the desk is an exquisitely illuminated Collect, in a cruciform frame, thus bringing to the mind of every visitor the paramount thought—devotion.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop. New Archdeacon Appointed.

THE BISHOP has appointed as Archdeacon of the Diocese, the Rev. Walter Kenyon Lloyd, D.D., Ph.D., rector of the Church of the Holy Cross, Paris, Texas, in the Diocese of Dallas. Dr. Lloyd was born at Llandudno, Wales. His grandfather was a clergyman and vicar in the Church of Wales, and his father was headmaster of a Church school in Brighton, England. The Archdeacon received part of his education at the Brighton Grammar School, but at the age of sixteen removed to Canada with his brother, who was chaplain of the Queen's own Rifles. He was graduated from the Collegiate Institute at Collingwood, Ontario. From that institution he went to Toronto University and took his theological course. He also studied privately under the direction of the late Archbishop Lewis, Metropolitan of all Canada.

Having finished his theological course be-

fore he was old enough to receive deacon's orders, he was sent as a lay reader in the backwoods of Canada, where he remained for fifteen months, holding three services and conducting two Sunday Schools every Sunday. In order to meet all his appoint-



REV. W. K. LLOYD, D.D., PH.D.

ments it was necessary for him to walk twenty-one miles every Sunday.

The exposure and fatigue connected with this work broke down his health, and by the advice of his physician he went to New Mexico, where in a few months he was ordained by the Bishop of that jurisdiction. There he engaged in missionary work, with headquarters at Deming, N. M. He visited the mining camps for one hundred miles around, doing most of the travelling on horseback or stage. The Governor of the territory appointed Mr. Lloyd one of the examiners for the teachers of New Mexico. After he had been in the United States a sufficient time he became a naturalized citizen.

In 1895 Mr. Lloyd was ordained priest by the Bishop of Texas and became rector of St. Mary's Church, Houston, Texas. He was called to St. James Church, Texarkana, at two different times. He accepted the second call, but resigned the Texarkana rectorship in order to go with a regiment, of which he

was the chaplain, to the Spanish War. He was a popular army chaplain, for the boys remembered him handsomely after the war was over.

Upon his return he was immediately called to the rectorship of the Church of the Holy Cross, Paris, Texas, in the Diocese of Dallas, where he has been for nearly five years. During his rectorship at Paris the communicant list of the church has more than doubled as have also the finances. He received the honorary degree of Doctor of Divinity in 1900 from Rutherford College, North Carolina. Previously he had by examination received the degree of Doctor of Philosophy.

Dr. Lloyd is 33 years of age. He is by common consent an interesting and helpful preacher, and an energetic, tactful, and successful worker. He is also a musician. He enters upon his new work in Arkansas, September 1st.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop. Catholic Club.

A MEETING of the Catholic Club was held in San Francisco, August 18th, and steps were taken in the matter of incorporating. Papers have already been filed for this purpose. The object of the club is to promote social intercourse among its members and to encourage the growth of the Catholic movement in the Protestant Episcopal Church in the United States of America. The following gentlemen were elected directors: John H. Robertson of St. Paul's, San Francisco; Edward Mills Adams, Samuel Wilder Pease, and George W. Reed of the Church of the Advent, San Francisco, and Newton H. Barry of St. John's, Oakland. The club is looking forward to opening rooms for the use of its members. Both clergy and laity are admitted to membership.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop. Rectory for Steelton.

PLANS are being drawn for a new rectory in connection with Trinity Church, Steelton.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Long Rectorships—Progress at Downer's Grove
—Another Methodist Minister Conforms—
S. S. Commission.

ONE FREQUENTLY hears comment upon the shifting nature of Western life, and not many years ago the statement was made that the average tenure of the clergyman's position was under two years, and yet in this Diocese the average for a long time has been over ten years. To illustrate and explain, it may be noted that, although during the past year no less than three of the older clergy have passed away, the remaining fifteen of those who have twenty years and upwards of Diocesan connection with Chicago average 29½ years. One of those who were last year reported as having been in the Diocese from ten to twenty years, Dr. Gold, has died since the year began; and yet the remaining 24 of this class have an average service of 13¾ years in the Diocese to their credit. And since the average for these 39 is nearly twenty years, or, to be more exact, 19%, it is quite intelligible that the gross average of the hundred or so of diocesan clergy remains at ten years; a showing no less remarkable than creditable to the West, with its characteristic fluctuations. A small portion of this result is due to the fact that often a priest who has left the Diocese for other fields, is recalled.

THE REV. EDGAR M. THOMPSON, formerly of All Saints', Ravenswood, then assistant at St. James', who has been rector of St. James', Goshen, in the Diocese of Michigan City, for a couple of years, is officiating in St. Paul's, Rogers Park, of which he is likely to take permanent charge.

AS EVIDENCE of what a few devoted Churchmen can do, no better proof can be selected than the mission of St. Andrew's, Downer's Grove, 21 miles west of the city on the line of the C., B. & Q. Railway. The mission at Eastgrove, less than a mile east, having failed, because the expectations of those who projected that suburb were not



ST. ANDREW'S CHURCH,
DOWNER'S GROVE, ILL.

realized, the Bishop consented to the opening of a mission at Downer's Grove in June, 1892; and the Rev. C. H. Baggs of St. John's, Naperville, held the first services in the North side school house on the 19th. More commodious quarters were procured a year later; and the Rev. J. C. Sage of Berwyn became priest in charge, March, 1895. In May following the mission was organized, Mr. Sage resigning in October, 1896, to be succeeded in the next month by the Rev. G. N. Mead. Following him came the Rev. W. R. Cross of Grace, Hinsdale, Rev. Edgar M. Thompson, then of St. John's, Naperville, and in January 1901, Rev. A. B. Whitcombe. Meanwhile, on June 13th, 1897, the corner stone of the church was laid by Bishop Mc-

Laren, and the edifice was completed and opened for Divine service not long after. The expenditure to date has been \$3,329.35. It is neatly finished, and free of debt. The basement includes choir room and commodious quarters for the Sunday School; all above ground. To the financial committee, Messrs. J. B. Miller, James Pridham, and L. B. Waples, too much credit cannot be given for the persistent effort which enlisted considerable extraneous aid to supplement their own generous contributions and those of the forty other communicants. The organizations in the mission include a woman's guild, a branch of the Woman's Auxiliary, a choir guild and a chapter of the Junior B. S. A. The Rev. H. E. Chase, rector of Grace, Hinsdale, has been in charge since July, 1902, and has a Sunday afternoon service. The people entertain fully the belief that their encouraging condition as a congregation justifies the expectation of their soon attaining the dignity of a parish.

WE ANNOUNCED some weeks ago the prospective admission as a candidate for Holy Orders of a prominent Methodist minister. On Sunday last the Rev. Frank C. Sherman, for four years pastor of St. Luke's Methodist Episcopal church, on the West Side, gave his congregation his reasons for renouncing Methodism. On the preceding Friday evening, August 28th, his people gave him a farewell reception in an institution which he had himself established, "the Community," a social settlement. This kindly parting from old friends will be a good introduction to the new friends which Mr. Sherman is sure to make at St. Peter's, where, from September 1st till his ordination by Bishop Anderson, he will serve under the rector as visiting missionary, a position filled by the Rev. W. C. Stewart so efficiently during his six months' probation. It is also intended that Mr. Sherman shall be Sunday School superintendent.

AT THE MEETING held by the Sunday School Commission on Monday last, the immediate issue was authorized of the questions submitted to all pastors and Sunday School superintendents, in preparation for the mass meeting called for Wednesday, September 23d, when the speakers will be Bishop Anderson and the members of the Commission. Following that meeting there will be twenty-one conferences of Sunday School teachers, held as follows in the three divisions of the city. They will be on the first Wednesday in the months October and April, inclusive. The same seven subjects will be taken up, but by simultaneous threes, on the South, West, and North Sides. They are: "The Prayer Book and Church Worship," to be

treated by the Rev. W. C. DeWitt, rector of St. Andrew's, and the Rev. E. A. Larrabee of the Ascension; "The Content of Religious Instruction," by the Rev. Herman Page of St. Paul's, Kenwood; "Missionary Work in Sunday Schools," by Mrs. D. B. Lyman; "Methods of Teaching the Life and Character of Jesus Christ," by the Rev. Z. B. T. Phillips of Trinity, Chicago; "Practical Primary Methods," by Mrs. F. D. Hoag and Miss Hibbard; "Founding of the Church," by the Rev. Dr. J. S. Stone of St. James'; "Sunday School Organization," by the Rev. W. O. Waters, Grace, Chicago, Rev. E. V. Shayler of Grace, Oak Park, and the Rev. F. DuMoulin of St. Peter's. The complete scheme will be announced at the meeting on the 23d. The first mentioned subject will be that on which the Rev. Mr. DeWitt will speak, in the Church of the Redeemer, South Park, on the evening of October 7th; Rev. E. A. Larrabee in Calvary on the West Side on November 4th; and Mr. DeWitt in St. Peter's on the North Side on December 2nd. On the first evening, October 7th, one of the other six subjects will be taken in a West Side church, and still another in a North Side; and so on. The parishes in which the Conferences will take place are: On the North, St. James', Ascension, St. Chrysostom's, Our Saviour, St. Peter's, All Saints', and Atonement; on the West, the Cathedral, Epiphany, St. Andrew's, Calvary, Good Shepherd, St. Barnabas', and Emmanuel; on the South, Grace, Trinity, St. Mark's, Transfiguration, Redeemer, Christ Church, and St. Bartholomew's. In this way every Sunday School teacher within a few miles of Chicago's centre will be given the opportunity of hearing each of the seven important topics commented upon by those who have had practical experience; and thus an appreciable improvement in Sunday School teaching and methods should result.

THE NEXT quarterly convocation of the Northeast Deanery will be held at the Epiphany on the 22nd; and the monthly meetings of the Clerica will be resumed the same day and at the same place. The Rev. J. H. and Mrs. Hopkins are expected back on the 4th.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Norwalk—Two Bequests—Rectory at Bridgeport—St. Paul's Church Home—Darien.

ON THE Tenth Sunday after Trinity, the Bishop of Porto Rico was at St. Paul's, Norwalk (the Rev. Charles M. Selleck, acting rector). The Bishop's account of his work was listened to with great interest. In the afternoon of the same day, he preached to a large congregation at St. John's, South Sa-

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lem. N. Y., some fifteen miles from Norwalk. The Bishop always finds a warm welcome in Norwalk, which is the former home of Mrs. Van Buren. He is a graduate of Berkeley and sometime rector of St. Peter's, Milford, and Trinity Church, Seymour.

The matter of the establishment of a branch of the Girls' Friendly Society in St. Paul's, is under consideration. The diocesan President, Miss Jackson of Middletown, recently visited the parish and succeeded in interesting, in the excellent Order, the women of the congregation.

IT IS ANNOUNCED that the late Timothy Jones of Danbury has left to St. Stephen's, Ridgefield (the Rev. Foster Ely, D.D., rector), a legacy of \$500. This will be available subject to the life use of his widow. A like amount is also given to the Danbury Hospital. Upon the death of his daughter, the residue of the estate will be divided between the Fannie C. Paddock Hospital in the State of Washington, and the "Aged and Infirm Clergy and Widows Fund" of this Diocese.

ST. JOHN'S, Bridgeport (the Rev. William H. Lewis, D.D., rector), is in the possession of a new rectory. The benediction and formal opening took place early in the month of July. About one-half the amount of cost was met by the legacy of a former parishioner. The building is a handsome structure of stone, in keeping with church and parish house. The property of the mother parish of the city is thus made very complete.

WE GATHER from the parish paper of St. Paul's, New Haven, some interesting facts in regard to the new Church Home of the parish. This, under the direction of the rector, the Rev. Dr. Lines, has been established by the legacy of Mrs. Bradley, which amounted to \$227,536.

The Home is permanently established at 598 Chapel St., on the same block with the church. This large and substantial house was purchased for \$8,000. The house back of it on Wooster St. was purchased for \$6,000, because it is adjoining property. The last-named house is very likely to be used, for a time at least, by the minister of the chapel, when chosen. The church now owns connected property, 175 feet on Wooster St. and 72 feet on Chapel St., making a great garden with three good houses. We have good reason to hope also for a connection with the church. A considerable sum of money has been spent in repairs and improvements upon the house now made a Home, but all who see it and know what has been done, feel that a very valuable and suitable property has been obtained at a very moderate price. Most of our beneficiaries last year desired to remain in their own homes and receive some aid, rather than enter the Home, and we have been able in this way to do much more than could be done in an institution. It is very likely that this policy will be pursued, as it helps to keep many families together. There were fourteen beneficiaries last year. Our thought is to make a Home rather than an institution.

It is in the care of the Rev. Robert Bell, one of the assistants, and Mrs. Bell, who is a deaconess. Among the many activities of St. Paul's is a Chinese Sunday School, which has been successfully conducted for the past five years.

AT THE RECEPTION tendered to the Rev. Louis French, rector of Darien, on the fortieth anniversary of his rectorship, as already noted, there were some features of interest. The wardens and vestry presented him with fitting resolutions in recognition of his long, faithful, and successful service, and the ladies of the parish tendered a well-filled purse as a token of love and esteem. The place in the community held by the rector of St. Luke's was evidenced by the presence

of the neighboring priest, of the Roman obedience, with several of his flock. One of the latter, a neighbor, presented the good rector with a fine cane. The Roman father made an address, as did the Rev. James Burton Werner, rector of Grace Church, Norwalk. The reception was well attended in spite of the heavy rain, and was very much enjoyed.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Wilmington Notes.

THE ANNUAL lawn fête for the benefit of St. Michael's Day Nursery and Babies Hospital will be held at Bishopstead, on Tuesday, Oct. 6th. The Rev. F. M. Munson, D.D., rector of Emmanuel Church, New Castle, is chairman of the committee of arrangements, and the sub-committees are already at work with preparations for this interesting even.

FATHER SILL, O.H.C., of Westminster, preached at St. Michael's Church, Wilmington (the Rev. W. D. Manross, rector), on the Eleventh Sunday after Trinity. The subject of Father Sill's sermon was, "Where did I come from, why am I here, and where am I going?" The line of thought was that all come from God, we are here to praise God, and we shall go to God unless we sin. God made Himself known directly to man through Christ. Father Sill told how a city settlement worker had told him of her discouragements after years of labor. The people were taught sanitation and right living, but they seemed to grow up and grow wrong just as they always had done. In the settlement work, Fr. Sill said, the lack of the teaching of the religion of Jesus Christ seemed to account for many failures.

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

Bishop Coadjutor to be Chosen.

ON THE 7th of October a special Council of the Diocese will be held in Goldsboro for the sole purpose of electing a Bishop Coadjutor. This Council was decided upon by the Standing Committee, which met in Wilmington, August 20th, on the request of the

Bishop. The Bishop's extreme re continues, and we cannot hope to have with us much longer. He clearly recognizes his condition and speaks of his approaching death as a natural consummation of his earthly life. Bishop Watson gave his consent to the election of a Coadjutor, who shall have all episcopal power save that of presiding at the Council and appointing the committees. The following call has been sent to the clergy from the Secretary of the Diocese:

"By order of the Bishop and the Standing Committee of the Diocese, a special Council of the Diocese of East Carolina is hereby called to meet in St. Stephen's Church, Goldsboro, N. C., Wednesday, October 7th, 1903, at 10 o'clock A. M., for the purpose of electing a Bishop Coadjutor for the Diocese, and for the consideration of questions germane to the same, under the provisions of Article III., Section 2 of the Constitution of the Diocese."

At the same meeting the Standing Committee also passed the following resolutions:

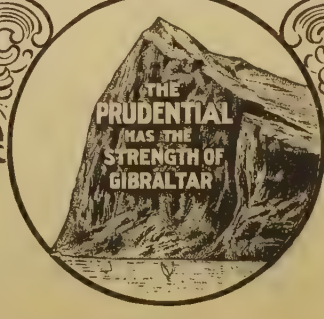
"WILMINGTON, N. C., Aug. 20, 1903.

"The Standing Committee of the Diocese of East Carolina, convened on diocesan business, being aware that to-morrow, the 21st instant, is the birthday of our beloved Bishop, A. A. Watson, D.D., unanimously desire to put on record their sense of profound thankfulness to the Great Head of the Church that He has thus far graciously spared Bishop Watson's life, so signally marked by piety, self-sacrifice, conservatism, and unswerving addiction to duty and principle, and to extend to him their tenderest personal sympathy in this hour of his physical weakness, earnestly praying the Loving Father to be mercifully near and sustaining to him.

"In greatest respect and affection,
"THE COMMITTEE."

On his birthday scores of people called upon Bishop Watson at his residence on Orange St., and congratulated him.

Bishop Watson is the first Bishop of the Diocese of East Carolina. He was consecrated in April, 1884, nineteen years ago last spring, and has served ably and faithfully. He is a man universally loved and esteemed throughout North Carolina, and the Church at large, and has been of large in-



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fluence in framing the canonical legislation of the

THE REV. JOHN B. GIBBLE of Butte, Mont., has been visiting in Beaufort and Wilmington.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

THE ILLUSTRATION shows the likeness of the late Rev. Reginald Heber Weller, Sr.,



THE LATE REV. R. H. WELLER.

nestor of the Florida clergy and father of the Bishop Coadjutor of Fond du Lac, whose death on July 6th was reported in these columns at the time.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

New Organ at Oneida.

THE NEW pipe organ at Hobart (Indian) Church, Oneida, was dedicated and first used on Sunday, August 30th, and the first music rendered with the organ accompaniment was the *Te Deum* in the Oneida tongue. Many of the Indian congregation had never seen or heard a pipe organ, and the music was a revelation to them. The spacious church was crowded at all the day's services.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Debts Paid at Richmond.

AS THE RESULT of a year of hard work, the entire indebtedness of \$9,300 which rests upon St. Paul's Church, Richmond (the Rev. H. H. Hadley, rector), has now been subscribed. This culminates the work which was commenced a year ago by the Rev. Dr. J. E. Cathell, now rector of St. Paul's, Des Moines, Iowa, and formerly rector at Richmond, who left his parish to come to his old cure for the sake of renewing acquaintances and assisting the parish, which was then vacant. He began the work of clearing away the parish indebtedness, which work, however, lapsed after his return to his parish, until the present rector assumed charge in December and took it up. This is the first time in 25 years that the parish has been out of debt and the interest in its work has been revived so that the future is very bright. The Sunday School has largely increased and other organizations have been set to work, while 26 candidates have been confirmed.

IOWA.

T. N. MORRISON, D.D., Bishop.
Dr. Green's Resignation.

THE REV. DR. THOS. E. GREEN has completed the summer tour of lectures at the Chautauqua Assemblies, which he began immediately upon closing his rectorate at Cedar Rapids, on June 15th. He has spoken at thirty-two assemblies, delivering sixty-seven lectures. After resting during the month of

September, he will begin the delivery of 150 consecutive lectures, under the direction of the Redpath Bureau of Boston.

In accepting his resignation as rector of Grace Church, Cedar Rapids, after filling that office for 15 years, the vestry of the parish adopted an extended minute in which they placed on record the love borne by the parish to their rector and the excellence of his work during the years which he had spent with them.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.
Parish House for Paducah.

A PARISH HOUSE to cost \$3,500 is to be erected in connection with Grace Church, in Paducah. It will contain a large guild room 24 x 45 feet, and smaller robing rooms for the choir, toilet rooms and all modern conveniences. In a second story there will be spacious arrangements for parish work.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
Guild Hall at Sussex

ON TUESDAY, August 25th, a most interesting event took place in the old and historic parish of St. Alban's, Sussex, when the Bishop of the Diocese, assisted by several other clergy, formally dedicated to the honor and glory of God and for use in His Holy Catholic Church, the fine new guild hall recently built and presented to the parish by the Hon. Richard Weaver, in memory of his deceased wife, Rhoda Weaver. The building is a very handsome one and a fine addition to the noble church property. It contains a large hall, seating 250 people, a modern and a model kitchen and gymnasium. It is situated between the rectory grounds and the church.

The day of dedication was all that could be desired, and fittingly began with a celebration of the Holy Eucharist, when a large number made their communions, the celebrant being the rector of Waukesha. The clergy present and assisting the Bishop were the Rev. Messrs. J. E. Reilly, D.D., W. J. Lemon, G. S. Todd, E. C. Healy, J. Ward Gilman, G. F. Burroughs, and the rector, the Rev. Arthur J. Westcott, together with Mr. D. Wellesly Wise, a candidate for priest's Orders in the Diocese. A public dinner was held at 1 P. M., served by the Woman's Auxiliary of the parish. The dedicatory exercises began at 2:30. Bishop and clergy vested in the sacristy of the church and proceeded to the hall. The Rev. W. J. Lemon, on behalf of the Hon. Richard Weaver, made the formal presentation of the building to the rector, wardens, and vestry. The rector gave a word of welcome to the large gathering

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LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

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{ SEAL }

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EMPIRE STATE EXPRESS IN FOOT-BALL.

The New York Central's Empire State Express is recognized as the swiftest and surest train operated by America's greatest railroad, and considered the very best means to cover the ground in the time required. It is for this reason that the Harvard University football team named their best and surest play of the season of 1902 the "Empire State Express," for they believed it to be the most reliable play in their programme. It was successful throughout the season until it met Yale's "20th Century Limited" play, which was just as swift, safe, and sure, but had longer endurance and was "limited" only by the size of the field. The names of the rival teams very correctly describe the difference in the famous trains, the "Empire State" running only from New York to Buffalo, while the "20th Century Limited" makes the 980 miles between New York and Chicago in twenty hours every day of the year. Great is the New York Central and great are the trains it operates—swift, safe, and reliable.—*From the Brooklyn Standard-Union.*

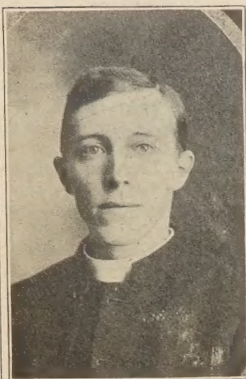
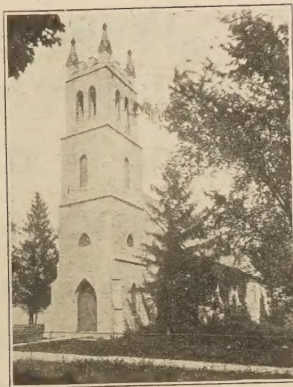
The Nickel Plate Road, with its eastern connections—the Delaware, Lackawanna & Western and West Shore and Boston & Maine Railroads—is considered by those who have patronized it as a most desirable line between Chicago and New York, Boston and other eastern points, and takes its place among the first class lines leading east-bound from Chicago. It is operating three through first-class trains, all daily, and equipped with modern improvements, for the convenience and comforts of the travelling public, and has succeeded, to a remarkable degree, in pleasing its patrons, growing in popularity every day. One of its attractive features and thoroughly appreciated by the travelling public, is its dining-car service, meals being served on American Club Plan, ranging in price from 35c to \$1.00; also service *a la carte*. Colored porters are in charge to look after the comfort of passengers in coaches, and especially to assist ladies travelling with children. All passenger trains arrive at and depart from the La Salle Street Station, Chicago, the only passenger station in Chicago on the Elevated Loop. When going east, try the Nickel Plate Road. City Ticket Office, 111 Adams Street, Chicago.

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ST. ALBAN'S CHURCH, SUSSEX, WIS. REV. A. J. WESTCOTT.

present including the Bishop and his brother priests. After the office of dedication, addresses were made by the Bishop on behalf of the Diocese, the Rev. Dr. Reilly for the clergy, and Mr. J. Small, a member of the vestry, on behalf of that body. In the evening, the grand old church was filled to overflowing, many being unable to get in when the office of evensong was said with sermon by the Bishop, who also administered the sacrament of Confirmation to eleven candidates presented by the rector.

The work in this parish has a very bright outlook. The early Sunday Eucharists are well attended, the congregations are excellent, and the number of young people and men attracted to the Church is unusually large.

MISSISSIPPI.

Consecration of Bishop-elect.

THE DATE fixed for the consecration of the Bishop-elect, the Rev. T. D. Bratton, D.D., is the Feast of St. Michael and All Angels, Sept. 29th, and the place, St. Andrew's Church, Jackson. The consecrators appointed are the Bishops of Kentucky, South Carolina, and North Carolina; the preacher, the Bishop of Tennessee, and the presenters, the Bishops of Louisiana and Alabama. St. Andrew's Church is the fine edifice recently completed, which has previously been described in these columns, and the finishing touches are now being placed upon the interior. Pews are being put in place and an

organ costing \$4,000 is to be erected. It is hoped that these improvements will be entirely completed before the consecration.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

An Interesting Episode.

ON THE Tenth Sunday after Trinity, an infant was baptized in Christ Church, Raleigh, by the Rev. Dr. Marshall, whose family history is interesting, showing a continuation of parochial connection rare in our day and country. The infant is a lineal descendant in the seventh generation of Col. Joel Lane who, 150 years ago, was one of the first settlers in the untrodden wilderness of middle Carolina. He was a faithful Churchman of the Colonial type, and the traditions of the Church were always maintained in his family. In 1823, when the parish of Christ Church was organized, five of the child's great-great-grandparents were among its first members; one being a vestryman; and the mother of the child's great grandfather, jointly with a sister, giving the altar silver still in use. Two great grandparents, and the parents were married in the parish, the present beloved and honored rector being the immediate successor of the revered Dr. Richard Sharpe Mason, who, more than sixty years ago officiated at the marriage of the great-grandmother, who is also one of the Godmothers.

OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

Death of Captain J. L. Smith.

ONE OF THE leading Churchmen of the Indian Territory, Captain J. L. Smith of

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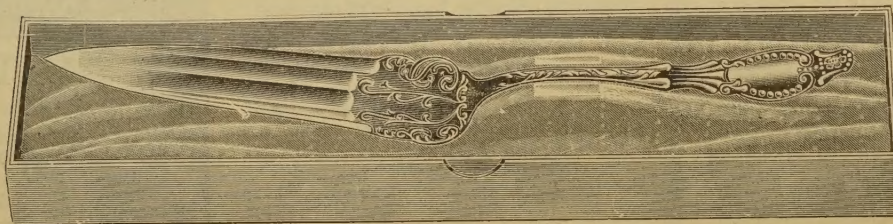
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is the guarantee of its safety. It could not be "lifted" by any rival.

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Tahlequah, passed to his rest at his home on the evening of August 18th, after an illness of only a few days' duration.

Captain Smith had been a citizen of the Cherokee Nation for more than 21 years at the time of his demise, and had been a teacher nearly all his life and for several years was the principal of the Cherokee Male Seminary. He was a Confederate veteran, having served in Forrest's brigade, was taken prisoner

portions of the group are true in character and in proportion with the chapel. The plan arrangement of this group combines more of simplicity, compactness, and economy, both of construction and administration, than any other in the competition. In architectural quality it is scholarly and tasteful to an unusual degree and possesses real charm and distinction."

The group consists of the Memorial



Washington Memorial Chapel at Valley Forge, Penna.

twice and both times made his escape, was seriously wounded at Shiloh, and served with honor and distinction through the war.

From the days of Bishop Pierce's oversight of the Indian Territory, Captain Smith had been an active Churchman and a lay reader, and was an enthusiastic and intelligent advocate of the Catholic movement. His citizenship in the Cherokee nation was gained by the fact of his marriage to a Cherokee woman, of one of the most distinguished families of the nation. A son, the Rev. Henry B. Smith, is vicar of St. Michael's mission, Fond du Lac, Wis.

The burial service was from All Saints' Church, Tahlequah, the Rev. L. H. Snell officiating. The local representation of the United Confederate Veterans participated in the service.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Valley Forge Memorial—City Mission—Philadelphia Notes.

FIELD & MEDARY of Philadelphia were the successful architects in the competition conducted by the vestry of All Saints' Church, Norristown, to secure a design for the Washington Memorial chapel at Valley Forge. Provost Charles C. Harrison, LL.D., of the University of Pennsylvania, requested Prof. Warren P. Laird of the Department of Architecture in that institution to act as the expert. Prof. Laird speaks in the highest terms of the successful design, saying: "Its ensemble expresses truthfully the theme of the competition; a memorial chapel with auxiliary structures. The chapel dominates the group while not overpowering it, and the tower, higher than the chapel and sufficient to its purpose as an observatory, is placed at the right point to complete the balance of the group. This is as simple in plan as it is effective in mass. The chapel, while pure in historic character, and fine in proportion, has an expression of dignity, repose, and strength which it would be difficult to carry further toward harmony with the sentiment of Valley Forge. In its wall and window treatment there is presented, as nearly as possible in a place intended for worship rather than defence, the mediæval approach of church to fortress-building. The other

Chapel, the Patriots' Hall, to serve as a parish house and also as the meeting place for the patriotic societies which make pilgrimages to Valley Forge, a bell tower and observatory, and a rectory. At present the effort will be made to secure the funds for the erection of the chapel, that it may be completed in the near future. Services are now being held in a small hall, poorly adapted to the needs of the work.

A NEW ROUTE

THE ROAD TO WELLVILLE.

It is by change of diet that one can get fairly on the road to health after years of sickness, for most ill health comes from improper feeding.

What a boon it is to shake off coffee sickness and nervous headaches as some can if determined upon.

One woman accomplished it in this way: "A few years ago I suffered terribly from sick and nervous headaches, being frequently confined to my bed two or three days at a time, the attacks coming on from one to four times in every month. I tried medicines of all kinds, but could get no real relief until my parents finally persuaded me to quit the use of coffee altogether and try Postum Food Coffee. It had come to a point where I was so utterly miserable that I was willing to make any reasonable trial.

A person couldn't believe what followed, but the results speak for themselves; that was two and a half years ago, and I have never tasted coffee since. I use Postum not only for its delicious flavor but more for the good it has done me. All of my troubles disappeared as if by magic, and I have for the past two years been doing all the work for my family of six. I seldom have even a slight headache, and I would not give up my Postum and go back to coffee now unless I deliberately intended to commit suicide.

"All my neighbors, it seems to me, now use Postum in place of coffee, and some of them have been doing so for several years with splendid results from the health point of view." Name given by Postum Co., Battle Creek, Mich.

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THE THIRTY-THIRD annual report of the Philadelphia Protestant Episcopal Mission reveals the following interesting statistics concerning work done during the past year by the Rev. Herman L. Duhring, D.D., superintendent, and the able staff of clergy who assist him:

"Public and private institutions visited, 87; visits by missionaries to institutions, 1,143; persons visited in homes, asylums, hospitals, prisons, and the almshouse, 79,765; religious services, including daily prayers in the three Episcopal homes, 2,587; celebrations of the Holy Communion, 148; choir services by church and Brotherhood of St. Andrew choirs, 216; Baptisms, 45; Confirmations, 14; burials, 107; marriages, 9. Total number of visits by Superintendent and missionaries, 84,646."

THE REV. FRANCES M. TAITT, president of the Convocation of Chester, and rector of St. Paul's, Chester, has been ill at his summer home, but is now rapidly improving.

MR. R. R. P. BRADFORD, manager of the Lighthouse Social Club in Kensington, has closed the contract for the purchase of a lot which will be used for the administration building of the Lighthouse, the Woman's meeting, the Girls' Friendship Social, and the Boys' Club. The men of the Lighthouse Social Club are planning to give a reception to Miss Esther Kelly on her return from Europe. Miss Kelly's Bible class for men is one of the most interesting features of Church work in Philadelphia, and out of this has grown all the splendid work for men which is being done at the Lighthouse.

WASHINGTON.

H. Y. SATTELEE, D.D., LL.D., Bishop.
City Notes—Negro Industrial Institute.

THE REV. PHILIP M. RHINELANDER has accepted the position of Professor of Church History at Berkeley Divinity School, to which he was elected last spring, and will enter upon his duties the latter part of September. Mr. Rhinelander will be greatly missed in this Diocese, where his work, both at the Chapel of the Good Shepherd and in connection with the Cathedral Foundation, has been most efficient and acceptable. He is now at the home of his sister at Newport, recuperating from a serious illness with which he was attacked some weeks since.

MOST of the Washington rectors have been absent on their vacations during the month of August, but services continue as usual. The Bishop has extended his journeying to Canada; and the Rev. Clement Brown of the Pro-Cathedral, the Rev. Wm. Morgan Jones, and Dr. C. Ernest Smith, rector of St. Thomas', are in England. In the eastern section of the city, the Rev. Dr. Devries at St. Mark's, Rev. Mr. Clarke at St. James', and Rev. Mr. Stetson at the Good Shepherd, have all been hard at work in their parishes, as has Rev. Mr. Johns at Christ Church, Navy Yard, and Archdeacon Williams, who, beside his own work at Trinity, is at the head of the general committee on arrangements for the Missionary Council.

AN IMPORTANT addition is about to be made to the means of work among the colored people at Croom, Prince George's County, where so much has already been accomplished, chiefly through the earnest and untiring efforts of Miss Willes, sister of the Rev. Frank Willes, rector of the parish. The Croom Industrial and Agricultural Institute will be established for the benefit of the colored race, and will follow the methods of the institutions at Hampton and Tuskegee. The course of instruction will include cooking, sewing, household work, and practical and scientific agriculture. There is a large colored population in that part of Maryland, and there can be no doubt of its suitability for such work. On the board of trustees are several of the Washington clergy.

CANADA.

News of the Dioceses.

Diocese of Quebec.

BISHOPS' COLLEGE, Lennoxville, has secured for its lecturer in Modern Languages, Mr. Harold V. Routh, late scholar and first prize-man of Peterhouse, Cambridge, son of the great mathematical coach, Dr. Routh of Peterhouse. Mr. H. V. Routh took high second class classical honors in 1900, and has since spent two years at the University of Paris and has also resided in Munich. He is a fluent French and German conversationalist and scholar, and is also extremely well versed in English literature. Mr. Routh will be in residence at Lennoxville at the opening of the Michaelmas term.—A new branch of the W. A. has been formed in connection with the church at Danville. This branch has decided to work for the Indian Homes in Algoma this year.

Diocese of Moosonee.

THE REV. J. WOODALL, missionary at Fort George, writing recently of some of the difficulties of the work in the far North, says that the Indians' motto is "Keep moving." One never knows exactly where they are; they are in the post one day, stay for a week, then off to their hunting grounds, twenty, forty, sixty, or a hundred miles away, and you may not see them again for months. As a rule they come in at Christmas and Easter to the station.—A competition in aid of the Moosonee and Keewatin Dioceses extension fund is to be held at Bristol, England, before the first of November.

Diocese of Keewatin.

THE REV. J. PAGE, missionary at Rat Portage, writing of the opening of St. Luke's Church, Dryden, says he hopes to have another church opening in the Diocese before the close of the year, at Keewatin, perhaps also on Rainy River. He mentions as one of the small encouragements in his work, that one evening just as he had gone into camp, a canoe with two Indians appeared, a man and his wife. They had missed their Communion and were anxious to receive it. Rat Portage, the centre of a lumbering and mining district, is a town of about 4,000

Found Out

WHAT A MOTHER FOUND OUT ABOUT FOOD.

A mother found out what a change of food can do for a whole family, from the nursing baby to the adults, in this way: "Twice during the summer months my baby was taken violently ill and was very slow getting over the attacks. His former diet of cow's milk alone ceased to agree with him, so I combined it with an expensive infant's food, but he soon became very much constipated.

"Then I shifted to Grape-Nuts food and found that this was just what baby needed, adding it to his milk after softening in hot water. Baby has thrived upon this food and is now healthy and strong and chubby as any mother could ask, which you know is saying a great deal.

"It did not take me long to find out that a saucer of Grape-Nuts and cream is just what is needed by the tired, nervous mother and I have also proved to my own satisfaction that when the children are old enough to chew Grape-Nuts it is far better for them than oatmeal or any other mushy foods, for it develops their teeth and helps their digestion and their minds seem brighter and more active, too.

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Boston, Mass., March 12, 1902

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Swords and Military Goods NEW and old. Baitballs for use of decorating. Large illustrated 15c catalogue mailed 6c stamps. Francis Bannerman, 579 Broadway, N. Y.

inhabitants. Bishop Lofthouse intends to make it his headquarters and has settled his family there.

Diocese of Saskatchewan.

HELP is greatly needed for Emmanuel College, Prince Albert, an Indian school. There are 57 pupils in residence, and in addition to the regular school work they are taught industrial work of various kinds. The College chapel is close to the school. Branches of the W. A. send bales but more are needed. The Government grant is not sufficient to cover expenses.

WHAT ARE WE?

WE BELONG to a nation of "great readers." We devour popular novels with an un-failing appetite and a literary range which extends from the known to the unknown and does not necessarily discriminate greatly between Mrs. Ward and Bertha M. Clay.

We are fast becoming an out-of-doors people. Not only our heroines and heroes of fiction, but our "real folks" sigh continually for "the open." Nature, to many of us, is a deity to be approached with bared head, thick shoes and rolled-up sleeves; to be propitiated with golf clubs and fishing rods; to be entertained with athletic sports of varying kinds and degrees; and in return for our devotion she bestows on us a hearty appetite for beef-steak, and lends increased zest to a soothing pipe in hours of meditation or stupor.

We are a practical people, much inclined to believe that there are few things in heaven or earth which cannot be reduced to a scientific formula.

Yet outside of this world of superficiality and robustness and "common sense," there is another universe whose meanings no formulas can ever express, whose bounds can never be measured by sea, or star, or space, a world of immortalities that differs from the other as "the consecration and poet's dream" differ from the multiplication table, and it is as true of this world as of the other that "to him that hath shall be given."—*The Atlantic*.

WHY THE SERMON WAS DULL.

"THE Dullest sermon I ever listened to!" exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandpa, a twinkle in his eye; "I thought so myself."

"Did you, grandpa?" exclaimed Sam, glad to have some one stand by him.

"I mean to say I thought you thought so," replied his grandpa. "I enjoyed it because my appetite was whetted for it before I went to church. While the minister was preaching I noticed it was just the other way with you."

"Just the other way, how?" Sam demanded.

"Why, before you went," answered grandpa, "instead of sharpening your appetite for the sermon, you dulled it by reading the trashy paper. Then, instead of sitting straight up when he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat, and turned half way round. I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking, and the milkman's bell and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly abused boy for having to go to church and stay through the sermon, and so you made yourself a dull listener. And I never knew it to fail in my life that a dull listener made a dull sermon."—*Morning Guide*.

ONE CHRISTIAN who hath had experience of temptation is worth a thousand others.—*Martin Luther*.

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